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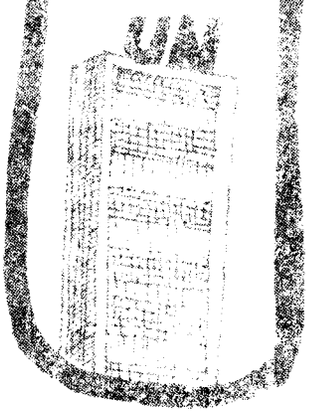
commonweal

RICHARD C. HOTTELET

CRISIS AT THE U.N.



RELIGIOUS BOOK WEEK

CRITICS' CHOICES

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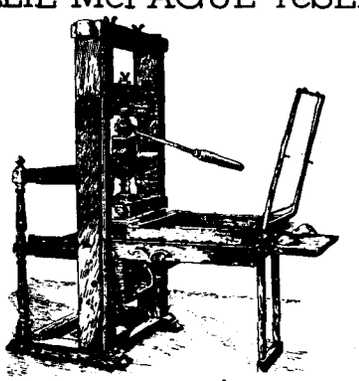

ALSO:

ABIGAIL McCARTHY
SISYPHUS
JIM CASTELLI
MICHAEL MURRAY
COLIN L. WESTERBECK, JR.

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NEWS & VIEWS

Boys Town

Front cover and eight and one-half pages of text and pictures — that's what the current *Columbia Journalism Review* devotes to Paul N. Williams' account of the journalistic investigation that led to the Boys Town exposé in March, 1972.

Williams, who teaches investigative reporting at Ohio State University, was managing editor of the Sun Newspapers of Omaha, the chain of small weeklies that revealed Boy Town's endowment to be about three times Notre Dame's (for a child population of about 665), with a net worth that would have ranked Boys Town 230th on *Fortune*'s list of "Top 500" industrial firms, were its figures of public record.

(Boys Town's net worth was discovered to be about $209 million by the end of 1971, and was rising at about $17 million a year, or more, after all expenses. Its residents, meanwhile, were being given what has been labeled "restricted horizons"—vocational training, for instance, as bakers, metalworkers, or barbers.)

The Williams article provides no new revelations to go on top of the mountain of disclosures that won for the Sun Newspapers a Pulitzer Prize, one of the few ever given a weekly for reporting.

It does confirm the upset of Msgr. Nicholas Wegner, Father Flanagan's successor at Boys Town, over the papers' look into the operation. And it specifies the unwillingness of Archbishop Daniel Sheehan of Omaha to fill gaps or volunteer information. But the article seems as preoccupied as was the exposé itself "not to convey any tone of anti-Catholicism or implication that anybody was misappropriating funds." (The *Columbia Journalism Review* piece is even titled "Boys Town: an exposé without bad guys.")

The article is largely city-room talk. Then, in some closing paragraphs, Williams gets to the query of critics: "Did you stop to think about whether to break the story that way? Certainly you knew it would disrupt morale at Boys Town, would cause some people to lose their jobs, and thousands to lose faith in a respected institution."

"Yes, we thought about it carefully," Williams answers. "If there were morale problems, they were Boys Town's. We weighed these against what we saw as the public's right to know about use of its charitable resources. In our view of where a newspaper's duty lies, there was only one answer: publish."

Does he feel vindicated? Obviously. "Good reporting aids public understanding," he writes, "which I believe has produced tempered but implacable pressures for reform."

That reform is "slower and and less fundamental" than Williams would prefer to see. Likewise, he fails to understand why Boys Town's directors have moved to resume the fund-raising appeals. But he is satisfied that Boys Town has been rocked out of an "institutional inertia."

(Work is beginning on $10.1 million worth of buildings for a Boys Town Institute for Communication Disorders in Children, and construction may start this year or next on a Center for the Study of Youth Development, with facilities in Omaha, Washington, D.C. and Palo Alto, Calif. Neither is likely to be financed out of old Boys Town funds, however, because of the threat of lawsuits charging misuse of funds—earlier donors having intended their money for an orphanage program.)

Boys Town is now under a new executive director, Father Robert P. Hupp. Says Williams:

"Hupp, 59, has cut Boys Town's population to fewer than 500 boys and has done away with such quaint practices as reading their incoming mail, regulating their schedules by bells, feeding them in a giant mess hall, and denying them telephones (they may now use pay phones in their cottages). He has begun ("with some reservations") to change the counseling system, working towards teams of four counselors in each cottage of 12 boys. He is using Boys Town funds to help those who want to go to college or take other post-high-school training. He is pressing his expanded administrative staff to develop a formal budget for the first time in the institution's 57 years."

Does Hupp decry any effects of the *Sun*'s reportage? Well, yes, says Williams. "It seems to have diminished 'the dedication some of the staff had.' Also, the boys are less careful about breakage and waste."

What, meanwhile, of Boys Town's finances?

Gifts from the public dropped sharply during the two years that mailing appeals were suspended: from some $15 million in 1971 to $3.6 million in 1972 and $6 million in 1973. Boys Town's net worth continued to expand, however, to $226.7 million (unaudited) at the end of 1973—thanks in part to interest and dividends at the rate of $8 million annually, or more, from investments.

"People say we have more money than we know what to do with," Hupp is quoted. "I know what to do with it."

Classic Finish

*Washington Poste*r Judith Martin had fun with the demise of Twin Circle's Classic Comics enterprise.

What might students be provoked into doing now that they have to read *Silas Marner, Moby Dick* and 300 other books-made-easy? Will they be rocked from their apathy?

And what about the National Endowment for the Arts and Humanities? Is there no grant to save Dostoevsky, Jack London and Shakespeare comic-books?

And what of Twin Circle? It is reduced to offering "an attractive permanent binder, covered in beautiful brown simulated leather and richly embossed in gold" to hold your collectors' copies in your library. It is, says Ms. Martin, classic irony.

Odds and Ends

— Variations on a theme from *H.M.S. Pinafore*: The Navy has court-martialed enlisted man Garrett W. Gosnell in Norfolk. The charge: refusing to make coffee for Navy officers. Government prosecutor Lieut. Edward W. Remsburg argued that coffee is "part of the tradition of the Navy . . . Without it, morale would be affected."

— From the London *Times*' two-and-one-half column obituary of Feb. 1 for Bernard Marmaduke Fitzalan-Howard, 16th Duke of Norfolk, and England's ranking Catholic peer: ". . . he would not have disowned the appellation of being a 'garden of the soul Catholic' brought up upon and all his life using that prayer-book which for 200 years nourished the piety of English Catholics since Bishop Challoner compiled it for them. It need hardly be added that he did not welcome the liturgical changes which followed Second Vatican Council. . ."

— The use of girls to serve Mass has to be the great Catholic non-issue of 1975. And wouldn't you know that the board of the National Association of Laity would meet in Syracuse on Feb. 1 to take it up.

JOHN DEEDY

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CORRESPONDENCE

Kissinger's Rationale

Chicago, Ill.

To the Editors: The current threat to use force, to initiate war, over oil would be incredible were it not so traditional—traditional, that is, in a world in which aggressive self-concern has long paraded as a "natural right" and has led inevitably to mutual destruction. Mr. Kissinger claims in this case the "time-honored right" of a group to defend itself, from "strangulation" as he put it. Self-defense from overt attack is, to be sure, such a right. But to claim that right in this case is absurd and self-contradictory. For here "self-defense" means in fact the right to commandeer by force, i.e., to steal, whatever territories and goods belonging to others we may consider necessary to our survival or even, in this case, to our well-being, an entirely different principle from self-defense in the face of overt attack. Here we, not they, initiate the attack.

Obviously Mr. Kissinger does not hold this principle to be valid for *others* and with regard to what is now *our* territory or property. According to this principle India and several African states have the right to commandeer by force the American food utterly necessary to the life of vast numbers of their peoples; and according to this same principle those nations dependent on our alfalfa had the right to come and take it by force when for domestic reasons we suddenly cut off all exports. At least by appropriating these American properties they would have been directly defending their right to existence, whereas by grasping the oil territories of others we would be defending only our right to luxury, that is to our mammoth autos and our unique levels of consumption. If Kissinger be correct, all that saves our shores from "legitimate" attack is the Indian and African lack of the necessary power!

We seem here to believe in the sovereign right of private property only

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A CATHOLIC CONTRIBUTION

President Ford's proposed budget should be viewed realistically—as a sign that the nation is in grave trouble. Reflecting a deficit that is the largest in our peacetime history, it not only provides no advances in desirable social goals but assumes a continued unemployment rate near 8 percent until 1977 and incorporates heavy cuts in social security, the food stamp program, medical services, etc., etc. No one can envy Congress the task of wrestling with the President's proposals, although many of them are clearly unacceptable; if Mr. Ford has his way, the poor rather than the Pentagon will pay for the recession. What is involved is very much a question of national values, and what we badly need at this juncture is a hard look at our society and a thorough scrutiny of the economic gods we live by. As the members of Congress begin their deliberations, we earnestly recommend for their serious study a report on "Poverty in American Society" published by the education/action program of the Catholic Church in the United States, the Campaign for Human Development (U.S. Catholic Conference, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005, $1.50 each, postpaid). Concerned with the gross maldistribution of income and wealth in this country over the past 60 years, the heavily documented 208-page CHD study is particularly important at this time because it raises a basic question: does our economic system as it now exists contain within it the seeds of its own destruction?

A large part of the problem of doing something useful about the American economy is that so many people—including many Congressmen—"know" so much about our economy that simply isn't so. One of these myths about ourselves is that wealth is well distributed in this country. In point of fact, the CHD study emphasizes: "The percentage distribution of wealth in the United States is virtually identical to that in India. Only the pie is bigger. That is the only difference."

Getting a share in society's wealth is not primarily tied to work but to

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ownership of productive resources. Most American citizens, however, have their labor as their primary resource. For example, the wealthiest 5 percent of the American population owns 83 percent of all corporate stock. The poor and the working class, who constitute 50 percent of the population, average less than $500 in savings or other liquid assets. Indeed, the poor, the bottom 20 percent, average no savings. Non-whites fare worst, of course; unemployment runs twice as high among minority groups as among whites, and in many inner-city areas the unemployment rate is already reaching 40 percent.

The lower middle-class in general, according to the CHD report, grows more and more economically marginal, showing in almost all respects the basic powerlessness of the very poor. The reason: those in both groups are essentially dependent, having little or no assets, no significant share in productive wealth, little personal property. Their livelihoods depend upon groups or organizations which do own real property. How well distributed is such ownership and control of resources in our society? To an ever increasing extent, productive wealth and control are concentrated in fewer and fewer hands. On income, for example, the top 20 percent of the population receives 41 percent of all income, eight times as much as the bottom 20 percent. In fact, CHD statistics show that the top 20 percent of the population receives more income than the bottom 60 percent combined. Or, going further, the bottom half of the U.S. population receives the same total amount of income as the richest ten percent. Two other points are worth noting in addition. First of all, this distribution is only slightly affected by the impact of progressive income taxes, primarily because of the many ways by which the wealthy can avoid or lessen taxation. Secondly, the estimates of income of the wealthy are always understated because only half of all capital gains is reported, since only half is liable to taxation, and a great proportion of high income comes from investment wealth, not salaries. But if unreported capital gains are included, the share of income received by the top 20 percent has not changed in 30 years. If one includes stock options and expense accounts as income, the percentage received by the top fifth is unchanged since 1910—despite the New Deal "revolution." Meanwhile, 40 percent of a working family's income is spent on federal, state and local taxes; the average lower-income worker labors from Jan. 1 to April 26 just to pay them.

What about the distribution of actual ownership of productive assets and land? The ownership enjoyed by most Americans is limited to non-productive property, such as cars, a small equity in a home and the like. In contrast, fewer than 2 percent of all taxpayers received 74 percent of all dividends and 76 percent of all capital gains in the U.S. As for the distribution of investment assets themselves, the top 1.2 percent of American households owned 65 percent of all U.S. investments. This means that the 1.2 percent held 32½ times more investment assets than the bottom 60 percent. In short, despite of rosy claims about widespread ownership of stock, productive wealth is even more unevenly distributed than income. And, to make matters worse, the concentration of corporate power has increased at the same time. Out of 32,000 corporations in this country, the top 500 (1.6 percent) control 75 percent of all manufacturing assets.

In the light of all this, it is small wonder if the average American suffers from a feeling of powerlessness, of being at the mercy of forces beyond his control. What power does the average citizen of Maine have, for instance, when over 50 percent of the state is owned by a handful of paper companies, and another 30 percent by out-of-state corporations and families? How easily giant corporations turn thriving communities into ghost towns by unilateral decisions to relocate or close down. The citizen can vote for his elected representatives, but his relationship to the economic unit on which he depends is equally essential, and it is precisely here that he rarely has anything to say.

It is with this fact that the CHD study concerns itself. How does the present situation measure up to either Christian ideals or the political ideas of the nation's founders? Very badly indeed, says the report, and it raises some tough questions of its own. Is our economic system as presently constituted an appropriate base for political democracy or does it inherently prevent it? Since the economy does not in fact regulate itself as Adam Smith assumed and since there is an intimate connection between economic and political power, should private enterprise be much more subject to public guidance? In order to move toward political equality through power distribution, is it necessary to change the tax laws, redistribute wealth and require worker partnership in the ownership of industry? Can you in fact have political equality without basic economic equality?

These are obviously fundamental questions and central to the health of our society. For those in charge of the Campaign for Human Development, seeking answers to them is part of a realistic commitment to freedom as the basic framework for human development. We must concern ourselves, as they see it, with the empowerment of the poor, the liberation of the oppressed and the just distribution of resources in our society—even if this brings us into conflict with existing power groups, with other citizens, or with our own lifestyle values. To back this position the report has citation after citation from Catholic popes and U.S. founding fathers alike. All in all, the CHD document represents an American Catholic contribution of great potential value, and there are few of us who would not benefit from a careful study of it.

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LESSONS AT GOOD SHEPHERD

Before the people of Good Shepherd parish in Alexandria, Va., and Arlington Bishop Thomas Welsh agreed on a plan of reconciliation in late January, their five-month dispute had provided one of the best running stories in the Catholic press for quite a while. There was drama, suspense, nostalgia—the cast of characters was perfect:

—A newly-appointed, conservative bishop and protégé of Philadelphia Cardinal John Krol, who had to deal with

—An affluent, progressive parish used to being given its head under the leadership of

—A liberal and liberated pastor generally regarded as something of a character, and who was replaced by

—A traditional, middle-class style pastor after he—the character—headed for greener pastures in a Richmond black inner-city parish.

The main features of the reconciliation were the reinstatement of the parish council dissolved by the new pastor, and the replacement of the new pastor by a team ministry, of which he was "co-pastor." Both sides said the agreement should not be seen as a victory for either side, but that was a diplomatic lie that was surely part of the agreement itself, because the agreement contained concessions it seemed Welsh would never make. (Although Welsh too won a victory—he got a second chance at establishing himself as a leader in his diocese by imitating his northern neighbor, Washington Archbishop William Baum, and in effect admitting he'd made a mistake, rather than battle to defend it. Baum's mistake had been the purchase of a half-million dollar mansion.)

But the biggest victor in the whole affair was Vatican II, because the outcome showed that even though the Church may vary from parish to parish and diocese to diocese, it operates within certain limits that cannot be exceeded. Good Shepherd showed that the Church may have reached the point where reform cannot be dismissed by a whim of personality.

Some background is necessary to understand this. Welsh was named to head the Arlington diocese in Northern Virginia last summer after it was split from the Richmond diocese, which now covers the rest of the state. The split had been rumored for a long time, and rumors had been fueled by a growing ideological split—basically, it seemed there were more liberal priests in the south and more conservative priests in the north.

When Richmond Bishop John Russell surprised everyone by retiring as soon as he was eligible, Auxiliary Bishop Walter Sullivan, a young liberal, was named apostolic administrator, a position he held for about a year until being named to head the new Richmond diocese after the split.

While most of the new episcopal appointments made since Archbishop Jean Jadot became apostolic delegate in the summer of 1973 were marked by fairly extensive local consultation, there was no such consultation in Richmond. This was probably because, as one observer noted, in the absence of certainty about the split, consultation would have looked like a referendum on Sullivan; this would have seemed unfair because of his general popularity, the observer said.

When Welsh was named to Arlington, no one seemed to know why, except that he could be expected to bring some Krol-style conservatism to the post. There was even some optimism that he would be better able to move some conservative priests along than a more liberal bishop. "He likes things done right," said one Philadelphia source, "but he likes things done."

Meanwhile, during the year before the split, Good Shepherd, under its pastor, Father Thomas Quinlan, had gained a reputation, even nationally, as a progressive, far-out parish where the laity exercised a good deal of power in the middle of a growing sense of community and excitement. Shortly after Welsh's appointment, Quinlan, probably because he expected a hassle, left Good Shepherd for Richmond and Bishop Sullivan.

Welsh replaced Quinlan with Father John Hannan, a very different type, and the general assumption was that Hannan had been sent in to clean up. Hannan, uncommunicative at first, anounced in his first homily that he was in effect downgrading the parish council. Shortly after, he did away with liturgical innovations such as the ever-condemned communion-in-hand and the use of women distributors of communion. The council responded with a lengthy critique, and an exchange of letters between pastor, parish and bishop began. Then, in November, several women tried to distribute communion at mass and were rebuffed by Hannan. He followed up by dissolving the council, with Welsh's full support.

The situation was complicated by the fact that the new diocese had not yet set up any diocesan commissions or due process machinery. The council appealed to Jadot, expecting sympathy, but he said he had no jurisdiction in such a dispute. The council then considered appeals through the U.S. bishops' conference arbitration committee and an appeal to Baltimore Archbishop William Borders, head of the region where Arlington was located.

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While the council's rhetoric emphasized the question of "shared ministry" or co-responsibility, the real problem was one of due process and accountability. For the key issue—what made the dispute basically a matter of personality—was that the parish had not done anything it hadn't done with the blessings of its old pastor and bishop. Only the leadership, not the people, had changed. Every diocese and parish is subject to some degree of change—more or less freedom, more or less creativity—when leadership changes. But the change at Good Shepherd was so quick and from so black to so white that it raised larger questions of justice for the whole church.

Welsh defined the problem as "an issue simply of whether a parish advisory board is truly advisory to the pastor or whether, in reality, it is the body which runs the parish."

The council, seeking Hannan's removal, told Welsh, "The issue involved his appointment of a priest who was unable to cope in a renewed Catholic community and the role of the laity as 'sharers of responsibility' in that community."

On balance, it seemed the council was correct. The question of whether or not the council was "legislative," as Welsh and Hannan claimed, was a straw man; the real disagreement was over what was meant by advisory. The council had played an advisory, not a legislative, role for Quinlan, but he had listened to it. Welsh and Hannan gave every indication that by "advisory" they meant, "You say what you want to say, and I'll do what I want to do anyway." To put the semantics in a better perspective, it would be accurate to say Henry Kissinger plays a merely advisory role for Gerald Ford.

It seemed that this rule of personality might exist without any form of accountability: there was no diocesan due process; the bishops' arbitration committee would act only if Welsh asked it to; Borders had no real power over Arlington. But he and other bishops did have another influence on Welsh—peer group pressure. This may not seem like much, but, according to one well-placed source, it is a powerful force within the bishops' conference.

Borders was sidetracked by a heart attack during the dispute and probably didn't have a chance to say anything one way or the other. But sources indicated that Welsh had virtually no support in the conference outside of Krol, and there was agreement that Krol would never have placed himself in Welsh's position.

Two incidents at the bishops' meeting in November, at the height of the dispute, give some indication of the general feeling of the bishops about Good Shepherd. In an address to the full body of bishops, Jadot, emphasizing cooperation with the laity, said in one none-too-subtle paragraph, "We must learn to make parish councils work."

In another incident, at a time when there were rumors that Welsh was considering placing the parish under interdict, a reporter asked New York Cardinal Terence Cooke at a press conference if he could explain the church's teaching on interdicts. "I don't know," Cooke laughed, "I haven't used it lately myself."

In addition to whatever subtle pressure he felt from the bishops' conference, Welsh faced a good deal of local publicity and, finally, the opposition of many of his own priests. After Hannan dissolved the parish council, Welsh sent a letter to all the parishes in the diocese explaining his position. A number of priests got together to talk things over, believing Welsh, by sending the letter, had made Good Shepherd a diocesan-wide issue. The priests expressed their dissatisfaction to Welsh, and this was a major factor leading to a six-week cooling-off period between Welsh and Good Shepherd. Welsh appointed three priests to represent him in negotiations with three members of the parish. It was this negotiating team that reached the plan of reconciliation, including appointment of Father Thomas Egan, an easy-going retired military chaplain as co-pastor with Hannan. Hannan said he generally supported the seven-point plan, and parishioners seemed ready to give him another chance.

Right now, at least, it seems there's been a happy ending. Things may not run completely smoothly at Good Shepherd, but it seems the parish won't have any more abnormal problems. It may have the problems of a normal parish, not of a *cause célèbre*. And the whole affair may have given evidence that due process, accountability, shared ministry and other Vatican II concepts can work—with a little effort. JIM CASTELLI

(Jim Castelli, a previous contributor, is on the staff of the NC News Service.)

COMING

MICHAEL T. KLARE writes about U.S. intervention scenarios for the 1970s:

"Although military intervention is considered a 'last resort' if diplomatic and economic efforts fail to head off another Arab oil embargo, *U.S. News* let it be known that Pentagon officials had already developed scenarios for U.S. landings in Kuwait, Saudi Arabia and Libya. And while President Ford has denied that such planning is underway, Secretary of State Henry Kissinger told *Business Week* that U.S. military action would not be ruled out if the OPEC countries threatened 'some actual strangulation of the industrial world.' . . . The possibility of armed intervention in the Middle East has given a new lease on life to the U.S. military establishment."

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THE LONG AND SUBTLE SERVITUDE

ABIGAIL McCARTHY

We have slipped into 1975, International Woman's Year, with surprisingly little fanfare. There are even indications that what women hoped would be a year of significant forward thrust in achieving equality for their worldwide sisterhood may be, instead, a year of slipping back. It is doubtful, for example, whether affirmative action in regard to the employment of women will survive in a disastrously slumping economy. Unemployment figures are inflated, and less serious, we are told, because they include large numbers of women and young people —classically they are secondary citizens who really should not be counted!

In addition, our national celebration of the year here in Washington has been planned, month by month, as a series of dinners honoring the exceptional women in this field or that: the women called by dissident feminists "queen bees," those who enter a man's world on man's terms. The theory that an advance for the individual woman is an advance for all women has been proved false by history. Recent political experience proves that point. There were women in the President's cabinet in the Roosevelt and Eisenhower administrations. There were none in the Kennedy, Johnson and Nixon administrations. ("The time has not come for that," said a callow Johnson man to an earnest questioner at the Women's National Democratic Club. He was very sincere, although a little short on facts.) There have been women in the United States Senate since the 1920s. There are none now. No, lasting progress does not come woman by woman. Entrenched injustice can always tolerate the exception.

The unpromising beginning of the year was brightened, however, by the pastoral letter introducing the year on the Feast of the Epiphany by Bishop Carroll T. Dozier of Memphis. He gives "Catholic-Christian" significance to the development of the current movement:

"Not even the prophets of the sixties foresaw how deeply centered in the Christian mystery the movement of equality for women ought to be. Not even woman herself speculated, at first, on what ought to happen . . . . . women addressed every need, leaving their own for last . . . . . Woman's coming of age was furthered by other human developments that have unfolded over the past few decades . . . *More and more women came to consider the civil rights they had, but could not enjoy.*" (Italics mine.)

This last statement is a marvelously succinct explanation of what the new feminism is about. We were so slow to see, and many, many, still cannot see that, although woman had in theory the *right* to civic and economic opportunity, she could not enjoy the right. There were psychological and sociological barriers. And almost every institution of our society put other bars in her way.

The bishop says it flatly: "Twentieth century woman cannot be expected to treasure those institutions that have limited her freedom, growth and opportunity in life. . . . Heedless institutions must inevitably pay the costs of indifference."

These are startling words for a bishop. They are not the language of pastoral prose, which often seems to be swathed in a woolly cassock of impenetrability. The bishop speaks, as he said he hoped to do, with urgency and sensitivity of the "long and subtle servitude" which must give way to justice. It is hard, even for women, to acknowledge that long and subtle servitude.

But there seems to me to be a curious dichotomy in this remarkable pastoral. Bishop Dozier speaks of what is and what should be as if they both obtained. He speaks, for example, of working women: who "became career people and a large part of the work force of the country. They found employment, however, to be unequal, compensation unfair, hiring practices arbitrary, and advancement uncertain." Certainly factual. He speaks of religious women: "The essentials of Sisterhood were believed to be in multi-layered obediences. In reality, in so many cases, essential human rights were infringed upon in the name of sanctity. Identity as Religious was soon to be challenged by a more fundamental need, identity as woman." Certainly true. He speaks of woman in the church, woman who has developed competence through multiple services to the church as an institution. "She has remained faithful to the Church. But we must share the painful presence of those who seek to relate more maturely in love and service to the whole People of God." ". . . woman no longer fits the ecclesial role she inherited. She is not enthusiastic about a condition that has not kept pace with her life's experience. She might even be depressed by the realization that no one really cares." True, and consoling from a bishop.

It is when Bishop Dozier speaks of a worldwide sisterhood of "Christian-Catholic" women that he enters the realm of what should be, but what is still the stuff of dream: "We must not overlook the transcendent dimension, nor the practical idealism that lifts the feminist aspiration above the restrictions of language, culture, or nationalism. Woman's awakening is indeed as global as inflation. For the woman, the narrow institutions of the past seem more dispensable than ever, because woman has discovered her sister. Their mutual embrace reaches around the world; it is feminist, reverential, even ecclesial. No woman is an

(Continued on page 436)

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CRISIS AT THE U.N.

RICHARD C. HOTTELET

Nerves were on edge even before the 29th General Assembly began

The 29th UN General Assembly added the General Assembly itself to the list of international problems. Never before, even in dramatic years of conflict and decision, has a session stirred up so much and such violent public debate about its structure, its procedure and its use in a world groping for peace and quiet.

The Assembly convened on a note of warning. President Ford, making the first foreign policy statement of his administration, told the members: "A majority must take into account the proper interest of a minority if the decisions of the majority are to be accepted. We who believe in and live by majority rule must always be alert to the 'tyranny of the majority.' Majority rule thrives on the habits of accommodation, moderation and consideration of the interests of others. . . ."

In the following week, Secretary of State Henry Kissinger warned the oil producers that unrestrained economic nationalism confronts the world with the danger of an economic collapse like that of the 1930s. He focused on the price of oil. "Unlike food prices," he said, "the high price of oil is not the result of economic factors, of an actual shortage of capacity, or the free play of supply and demand. Rather it is caused by deliberate decisions to restrict production and maintain an artificial price level." Kissinger's pointed message: "What has gone up by political decision can be reduced by political decision." Coincidentally, although hardly by coincidence, President Ford was telling an audience in Detroit that in the old, bad past, nations had resorted to war over this kind of thing.

Nerves were on edge even before the Assembly began, and small wonder. The Middle East war of 1973 and the accompanying embargo had shaken the world. The subsequent steep increase in the price of oil suggested that it would never return to the status quo ante. No one could tell what the new pattern would be. Washington's first impulse was to bring the industrial oil consumers together to discuss defensive action. But the United States, with its own enormous oil resources and its comparative independence of the Arab oil producers, enjoyed a unique advantage. Europe and Japan felt they could not afford the luxury of defying their main source of fuel.

On the other hand, the Arab states had gained a new sense of power. Algeria took the lead in heading off the American effort by shifting the dispute from the issue of quadrupled oil prices to that of worldwide inflation. Algeria succeeded in summoning a special session of the General Assembly in April at which the participation of all UN members made it possible polemically to turn the industrial nations' accusations back upon them. The premise was that the world economy had been upset, not by the headlong surge of oil prices, but by the long-term rapacity of "colonialist" and "neo-colonialist" powers. By this reckoning, the oil producers were simply catching up with the constantly inflated price of food and manufactured goods. They urged other raw material exporters to follow their example and proclaim an "anti-imperialist" New Economic Order.

This broad and bold attack carried the day. No confrontation of oil producers and consumers was possible in a free-for-all charged with all the familiar ethical, historical and material grievances of the have-nots. The Algerians' tactical achievement lay in molding this entirely new and bitterly real economic upheaval in the old shape of North-South conflict. The poor and small

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countries, although hardest hit by inflation, having neither oil nor money nor food, almost naturally accepted the oil exporters as their allies in a showdown with the industrial states.

The "Declaration on the Establishment of a New International Economic Order" adopted on May 1st by the Sixth Special Session of the General Assembly ignored the objections of the industrial nations. They protested against legitimizing the expropriation of foreign property without compensation, the establishment of raw material cartels and such demagogic gems as the right of "All states, territories, and peoples under foreign occupation, alien and colonial domination or apartheid . . . to restitution and full compensation for the exploitation and depletion of, and damages to, the natural and all other resources of those states, territories and peoples."

When the 29th General Assembly convened in September, Algeria was not only again in the saddle, but also in the President's chair. As Africa's candidate in the normal rotation of the office, there was no objection to the election of Foreign Minister Abdelaziz Bouteflika.

Explosive Combination

A number of elements—positive and negative—came together at this Assembly in an explosive mixture. Some were old. The numerical preponderance of the Third World, for instance, had been growing since the great influx of newly independent states in 1960. The 138-member United Nations of today is different in many ways from the 31-member body of 1945. One of them is the proliferation of resolutions ". . . so many short-lived resolutions," sighed Ambassador Louis de Guiringaud of France last December, "each longer than the last, and one a repetition of the other—dealing with identical subjects in almost similar terms, virtually unreadable and sometimes not read, even by their sponsors." They make little direct difference, being advisory only, except in questions of budget and internal procedure. For the past 15 sessions, the new majority, with the enthusiastic support of the small Communist bloc, has adopted endless variations on the theme of anti-colonialism. They were all platonic, or so it seemed, until this session.

The elements were new: the disarray and unexpected vulnerability of the industrial West in the economic storm of 1974; the sense of pride and power in the Arab world after the respectable passage of arms with Israel and the staggering impact of the oil weapon; the appearance of an artful, dynamic leadership personified by Bouteflika.

A brief digression is in order. Bouteflika is a young man, 37-years-old, the youngest President of the Assembly, with a lively mind and a first-class French education. He has been his country's foreign minister since 1963 and experience has matured him. His friends describe him as a political animal and his actions as well as his background support the description. But Bouteflika operates as he does only from the base of Algerian policy, and that is a phenomenon.

Algeria emerged from 130 years of French rule with a revolutionary mystique, a small but talented French-bred intelligentsia and a sudden realization of considerable (but not Arabian) wealth in natural gas and oil. In recent years it has reached for and largely achieved an international position out of proportion to its economic and political strength. It has been a champion of revolutionary struggle abroad while pursuing a cautious, even conservative course of economic development at home. Its President Houari Boumedienne is also chairman of the non-aligned group. It is active in the Arab League and has long had special links with the Palestinian guerrillas but is also prominent in African affairs. Algeria has given the Third World new vitality if not new direction.

On October 14th this mixture of elements was ripe for the qualitative explosion. The Assembly voted to invite the Palestine Liberation Organization, as "the representative of the Palestinian people," to participate in the General Assembly's debate on the question of Palestine, the first broad political debate on this issue in some 20 years. Bitter protest came from those opposed to the PLO or who felt it unseemly that a non-governmental national liberation movement should officially join the discussion in plenary session. In fact, there is no legal obstacle to the Assembly's inviting anyone it chooses, however objectionable to some, to take part in its deliberations. What made this more than a procedural decision but one with powerful effect in the real world was that it internationally established the PLO as a separate authentic element in Middle East diplomacy and thereby changed its course. The Arab summit meeting at Rabat only confirmed the Assembly's judgment.

Thereafter events moved quickly. On November 12th, Bouteflika ruled from the chair that the Assembly's rejection of the South African delegation's credentials, an annual formality, meant that the Assembly did not want the delegation to participate in its work. In making his ruling, Bouteflika reversed precedent and the judgment of the UN's Legal Counsel, as well as of most western states, that suspension of a member was a power reserved by the Charter for the Security Council. The Assembly brushed aside the objection that it was acting illegally and endorsed the President's ruling.

Some saw Bouteflika's role in suspending South Africa as a quid pro quo for African support in the Palestinian matter. The next day, under the President's personal direction, Yasser Arafat, head of the PLO, was received in the Assembly with the protocol honors of a head of state. Arafat used the occasion, among other things, to warn Israel that it might receive the treatment accorded

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South Africa. When the Palestine debate began, the Assembly affirmed Bouteflika's ruling limiting each delegation to one statement—effectively silencing Israel after its first intervention except for a ten-minute right of reply at the end of each day, which the Israelis chose not to exercise.

When the Palestine resolutions were adopted by a large majority, giving the PLO observer status at the UN and reaffirming the Palestinian peoples' right to national independence and return to their homes and property, some members again saw Bouteflika moving to capitalize on the momentum of success by hastily scheduling consideration of the Cambodian item. Algeria and others proposed that the Assembly unseat the Lon Nol government and seat the regime of Prince Sihanouk in its place. This outraged many members, in part because the Assembly was presuming to establish the legitimacy of the government of a member state. It had done so before, to be sure, in replacing Taiwan with Peking in 1971, but Peking did control the mainland of China while Sihanouk controls nothing.

The Algerian resolution failed of adoption by two votes. Had it passed, growing indignation might have blown the roof off the Assembly. Because, in the meanwhile, in Paris, the familiar coalition was voting in the General Conference of UNESCO, the UN Educational, Scientific and Cultural Organization, to condemn Israel for its management of Jerusalem, to deny Israel nominal UNESCO aid and to refuse Israel's application for membership in UNESCO's European regional group. Not only did Israel and its friends see this as insult added to injury, but many others expressed their outrage at the patently political misuse of a cultural organization.

The Assembly ended with the majority asserting itself more emphatically by adopting a "Charter of Economic Rights and Duties of States" enshrining the main points of the special session's Declaration over the renewed objections of the industrial states whose cooperation is needed to move it toward realization. Speaking for the United States, as much in sorrow as in anger, Ambassador John Scali deplored what he called "the growing tendency of this organization to adopt one-sided, unrealistic resolutions that cannot be implemented." He warned that support for the UN was eroding in Congress and in the American people. American Jews, long among the UN's strongest supporters in this country, were turning their backs on it. UNICEF, the UN Childrens' Fund, an innocent bystander confused by many with UNESCO, felt the cold breath of boycott on its Christmas greeting card program.

Replying to Scali, speakers of Third World countries were more thoughtful than abusive. Cuba was alone in calling his warning a declaration of war on the UN by racism and colonialism and declaring that the best way to strengthen the organization was to move it out of the United States. The others argued that times had changed and that the great powers of the 1950s seem unable to adjust to their minority status. When they were the majority, the argument went, they overrode the minority to partition Palestine, to intervene in Korea and to keep the Peoples Republic of China out of the United Nations.

Largely, the dialogue has reflected whose ox was gored. It has not really illuminated the crisis through which the UN is passing. What is this crisis and how may it be met?

Each side has contributed its most cogent observations to the diagnosis. The Third World is incontestably right in saying that times have changed and that the multifarious world of today is light years removed from 1945's neat appearance of common purpose in the UN Charter. Mankind's growing preoccupation with matters beyond the scope of traditional bilateral diplomacy—Energy, Environment, Population, Food, the Sea, Space—give the dress (or undress) extras in the international drama a role which the original script had not envisaged. Paper resolutions can have practical effect and alter the political climate.

The member states of the UN are, if one excepts Byelorussia and the Ukraine, equally sovereign. In every other respect they are not equal. Some are in desperate straits with miserable governments and insoluble problems. Some representatives at the UN have only sporadic contact with ignorant capitals and the decisions they make under the pressure of their peers in the Assembly are sometimes ridiculous or pitiful. The Third World is a powerful lobby in the Assembly context and even established governments prefer not to be "isolated" when they are summoned to join in a ringing declaration. The lobby does not operate with kid gloves. Several states were surprised to find themselves last fall listed among the sponsors of the Charter of Economic Rights. Only Fiji had the courage to demand that its name be withdawn.

It is often a strange game full of sound and fury and shot through with cynicism. Much of the play is to the gallery. Public rhetoric is privately retracted. Resolutions become an esoteric form of chess. The Soviet Union, that great practitioner of power politics, poses as the

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champion of the developing countries. However, to put the question whether the game is worth playing is to answer it. There is no alternative even for those who at present do not like it. If the UN did not exist, it would have to be devised. If it were brought down, which a collapse of confidence would accomplish, it would have to be recreated to serve its many functions of marketplace, occasional peacekeeper, scapegoat, safety vent, training school and political barometer. Bilateral diplomacy outside the UN is and will long remain the way most of the world's real business is done. But it is increasingly inadequate to the multilateral problems of a shrinking globe.

The crisis of the United Nations is not to be met by structural change, as some suggest. The small states will not accept a weighted voting system which diminishes them. The great powers will not accept a UN in which they have lost the veto.

It is easier to describe how a new working balance will not be found. Righteous indignation is no antidote to a ferment which stems in part from the classic generation gap and in part from the heady arrogance of newfound wealth and power. There is also no point in casting North-South differences in concrete or in helping the mischief-makers by institutionalizing a struggle between the old rich and the new. More importantly, such polarization is not only self-defeating, it is false.

The new majority is not a monolith to be cursed and confronted, but a shifting coalition which varies with interests, issues and timing. It contains radicals and conservatives; rich, poor and not-so-poor; landlocked and maritime states; raw material exporters and have-nots; empty and overpopulated. Change acts upon it as on everything else. Ten years ago, Nehru, Sukarno, Nasser and Nkrumah were the movers and shakers of the non-aligned camp. Anti-colonialism was the great rallying cry. It still is, but is no longer automatically effective. East Asian states break away from the pack on questions like Cambodia and Korea. Economic nationalism is a major issue in which Brazil, Mexico, Peru and Ecuador have emerged as radicals. The Arab-Israeli conflict unites the Arab world and the Arabs have used their new wealth and influence to attract broad support; yet, any reasonable solution in the Middle East would profoundly alter what is one of the most important political factors in the world today.

The western industrial nations, and that includes Japan, who feel themselves so hard pressed these days, would do well to reflect on how much they have in common with different elements of the new majority. A western consensus which accepts change, without surrendering any vital interest, should be able to make common cause with enough moderate elements of the Third World to prevent further stampedes. The non-aligned played a most constructive role in drafting the Assembly's resolution on Cyprus—as they had in the Security Council in the dark days of October 1973 in devising a breakthrough to UNEF, the UN Emergency Force on the Suez Canal.

Under all the tactical commotion there is a common interest in a stable world order. Economic and political upheaval affect all and there are few who really think they can harness the storm. The reality of interdependence is the best antidote to cheap histrionics. If the west can use its immense resources to make it work, it will make the UN work.

WASHINGTON REPORT

SOMEWHERE IN THIS PROMISED LAND

The whiff of economic grapeshot is smelled across the land. First-aid stations are being haphazardly set-up for the victims, but no basic surgery is being prescribed for the economy.

One of twelve in the labor force will be unemployed on the average this year. Unemployment in the Detroit area traps one of eight. Among America's "internal aliens," as many as one of three unsuccessfully seek employment.

"I can not see how a responsible government could, with open eyes, let the economy sink into such a condition," Dr. Otto Eckstein of Harvard University, an economist, told the Senate Budget Committee last December.

The narrowness of the Ford administration's response to the problem is demonstrable. The most that is being said, even by members of his own political party, is that the economic forecast, accompanying the President's proposed 1976 budget, is a somewhat honest appraisal. But the indicative economic planning, in the face of deteriorating conditions, tolerates a national unemployment rate of seven or eight percent for several years. Last month, the rate reached 8.2 percent—highest in 35 years, at which time it was 14.6 percent. No one was suggesting the rate of joblessness would reach 24.9 percent as it did in 1933, highest during the most recent Great Depression in our history. However, by tolerating such disfigurement of the economic landscape over an extended period of time—as the President indicates he is doing—not only are there economic consequences

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(breaking, so to speak, the strands of investment) but also political consequences in terms of demoralizing Americans further in their attitude toward their system of government. "Watergate," of course being a major quake recorded on the political seismographic recorder.

Particularly upset are the white-collars in their over-mortgaged houses in which they live their debt-ridden lives. Long accustomed to having funds to pad the edge of things, their rising unemployment rate (from 3.7 percent to 4.5 percent for married men in one month) is provoking them into writing whining letters, with undertones of political nastiness, to newspapers and to their elected "governing" officials. Historically, they are the first to turn tail and run toward a single-issue political savior.

On the other hand, although more wounded, blue-collars without jobs display an element of stoicism—as if it is to be expected each of their generations suffers misfortunes of some sort—first to die in war, first to suffer the consequences of industrial mismanagement. Apparently, they've not much choice, if *Fortune* magazine reflects the attitude of industrial managers. In a recent issue, an article stated: "Despite the high rate of unemployment to be sure, a majority of the jobless are not the principal bread-winners of families. Roughly, a quarter are teen-agers. About one-third are adult women."

Apparently, there are Americans who can be consigned to economic oblivion, an example of the divorce between existing religious theory and economics—a condition long ago noted by Tawney in his work, *Religion and the Rise of Capitalism*. Calvinism, he wrote, made its peace with the economic world.

Walter Heller's definition of an economist as a man who married Elizabeth Taylor for her money has a bruising quality about it today that did not exist when it was spoken in whimsy a couple of years ago.

The economy is characterized by a coupling of recession and inflation that can never exist according to the standard economic textbooks, and in the Alice-in-Wonderland world of such as Alan Greenspan, chairman of the President's Council of Economic Advisers. Twenty years ago, Senator Kefauver, as chairman of an anti-trust and monopoly subcommittee, brought to light for any economist, majoring in other than Ricardo and the Austrian school, the foundations for an inflation/recession economy that now has the nation over a barrel—with or without oil. Industry, the Kefauver studies disclosed, as it becomes more monopolistic in character will raise prices during economic bad-times. A third of American industry is now oligopolistic.

Greenspan apparently prefers to let the bad times dampen wage rates by means of letting unemployment continue at approximately the present rate and, thereby, letting profits recoup from what he regards as a burden of high wage rates.

In other areas, the President's budget is also not constructive. The energy sector is one.

His budgetary requests work at cross-purposes with avowed policy objectives of his own administration. Amid the energy shortage and a publicity-oriented "Project (energy) Independence," more than half of Ford's budgetary requests for transportation is allocated to highways—"the most demonstrably inefficient, high-energy consuming form of ground transportation available," as Martin Nolan of the *Boston Globe* pointed out in an article. Air transportation, another fuel burner, would receive nearly one quarter of the Transportation Department budget. In contrast, the Urban Mass Transportation Administration has been assigned 10 percent of the Departmental budget. The Federal Railroad Administration would receive less than 5 percent.

Additionally, the combination of proposed tax-rebates and fees on imported oil, proposed by the President, is also contradictory. What the householder may receive in the way of a rebate would be absorbed by increased home-heating costs (50 percent increase in oil prices because of import fees and price decontrol, and a 120 percent increase in average price of natural gas because of decontrol and excise taxes).

The budget, as a whole, incorporates proposals for both tax rebates and spending reductions in a floundering economy. But they tend to cancel one another. As an analysis provided by the staff of the Joint Congressional Economic Committee points out, "The total economic impact of $13.5 billion in stimulus and $17-billion in restraint would appear minimal."

As if this isn't enough to flunk the budget, there is contained a proposed 10 percent increase in Defense Department outlays contrasted with a $9-billion reduction in programs directly aimed at helping the poor or the elderly, and elimination of the school-breakfast and special-milk programs. On top of this, the Treasury Secretary, William Simon, offered a rebuke to pupils. Testifying before the Joint Congressional Economic Committee, Simon complained that students "never learn that a man named Adam Smith ever existed." No milk, but let school kids bite on that apple of knowledge, simple Simon said.

One lesson Simon and others who travel in the same economic pack seem not to have understood is that perhaps there are no "good old days" to return to. And, more fundamentally, those good old days weren't good for everyone.

Except for a few self-serving "told-you-so" statements from the socialist academicians, there appears no recognition among economists and industrial managers that perhaps there should be a restructuring of the economy. Even new arrivals in the Congress aren't speaking about income redistribution, for example, a topic a few in Congress were discussing openly in the late 1940s and early 1950s. There is heard almost no talk in Congress

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about the future of the dominant mode of transportation —the automobile—successor to the railroads in this capacity.

Interestingly enough, one speaker on the subject is Leonard Woodcock, president of the United Auto Workers union. Appearing on an education television interview program in early February, Woodcock, in response to a question, said that "there are basic readjustments ahead for the automobile industry . . . they (auto manufacturers) should be tapping the (Federal) Highway Trust Fund to develop mass transit systems, to develop a sensible mass transportation system of which the automobile is an integral part, but not the overwhelming—you know, we are so totally dependent, almost totally dependent for personal transportation on the private automobile, to the detriment of our society. We can't continue in this direction."

By implication, Woodcock doubted there'd be a return to the time in which 9 to 10 million passenger car vehicles would be sold a year. He conceded UAW membership would be hurt, but that displaced workers could, if management would build the facilities, also make the buses. The problem, unstated by Woodcock, is that at present the estimated domestic total capacity for bus manufacturing is 5000 annually.

Pushed by his interviewer, Woodcock conceded that manufacturing mass-transit vehicles would not absorb all displaced union members, now on the assembly lines, but: "But if you keep going in a direction where the system's going to fall of its own weight, the loss of employment on a permanent basis could be much, much worse, like the situation we're going through now."

When his remarks became known among his UAW political rivals, Woodcock found himself in trouble. But they make some sense. Too bad the heads of Ford, GM and Chrysler wouldn't talk similarly, instead of flying to Washington to defeat or postpone emission-control standards for motor vehicles.

Could this not, in the spirit of Woodcock's remarks, be a time to fashion a more promising land somewhere other than those whose economies rest upon heroic materialism or Marxism with its ugly moral failures?

SISYPHUS

AN APPEAL—Still recovering from the effects of the monsoon that "kept us marooned for the whole month of July," Salesian Father Khonglah appeals for "sacrifices and generosity" to aid his needy charges. His mission supports 180 poor children in two boys' homes and 60 aged and widows—and also provides hospital care and medicines. Besides, he finds that 1975 is a year that "trails its own forebodings." Readers should send funds directly to Fr. John Khonglah, S.D.B., 793111 Cherra Bazar, Meghalaya, India (26¢ Airmail), or c/o Salesian Missions, 148 Main Street, New Rochelle, N.Y. 10801.

THE SCREEN

The Frankenstein story, as we all know, is about a creature made up entirely of misappropriated and mismatched parts. That's pretty much the way Mel Brooks has made his new film, *Young Frankenstein*, too. Since all comedy has to be based on some sort of incongruity, this approach works out pretty well for Brooks. Most of the parts he has misappropriated come out of other people's movies. Besides having stolen the whole idea for this movie from James Whale's *Frankenstein* (1931), Brooks has, for instance, stolen the hairdo for one of his stars, Madeline Kahn, from Elsa Lanchester in *The Bride of Frankenstein* (1935). At times, as when Miss Lanchester's streak job is set atop Miss Kahn's head, the stolen parts hardly look out of place at all. At other times, as when Brooks' monster (Peter Boyle) clomps his way through a Fred Astaire number of about the same vintage as the hairdo, Brooks is purposely letting all the sutures show.

Many of the film's parts which Brooks has not stolen from other movies his characters have stolen from each other. This results, first and foremost, from the need to outfit the monster, a need which sends Frederick Frankenstein (Gene Wilder) off to the cemetery while his assistant, Igor (Marty Feldman), is dispatched to the brain repository. For the most part, however, the people in Brooks' story prove to be of higher moral character than he is, and restrict themselves merely to swapping parts rather than swiping them.

The wholesale exchange begins innocently enough with the name Frankenstein itself, in which a couple of vowels show a tendency to trade places. At first Frederick insistently pronounces his name with a short a and a long e for the dipthong, but after awhile he pronounces it just as insistently the other way round, with the short and long vowels reversed. Then there's the hump on Igor's back. Like the phonemes in his employer's name, the hump keeps shifting from one side to the other. (Even Frederick remarks on it.) And the unruly prosthesis worn by the local police chief does the same thing, switching from his right arm to his left and back again.

Once you start permitting parts to circulate this way, there's no telling where it will lead. It leads the characters here to entire exchanges of identity. For example, another part of those interchangeable parts in the film is the police chief's right forefinger and the monster's thumb. In a couple of parallel scenes, these detachable digits are each lit on fire in the attempt to light a cigar, a happenstance which leaves the monster howling but doesn't even make the chief flinch. As this suggests, it

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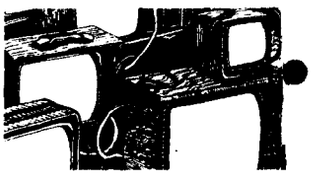
is really the chief, not the monster, who is the unfeeling brute. In like manner, Frau Blucher (Cloris Leachman), at whose name horses start and stamp, reveals herself to be a sentimental old sweetie in the end. But Frederick's fiancee (Miss Kahn), who is early in the film too cold a fish to kiss Frederick for fear of mussing her make-up, ends up being raped by the monster, and loving it.

Eventually Frederick and the monster even trade a few parts. Before the monster comes into being, Frederick is caught one night with a coffin from which an arm is protruding, so to disguise his grave-robbing, Frederick passes the arm through an armhole of his cloak as if it were his own. Later on, when the monster falls victim to yet another of those misappropriated, mismatched parts—the abnormal brain Igor has procured for him—Frederick does a little transmutation, swapping part of his own brain for part of the monster's private parts. A very even trade.

The effect of all this on the monster, as on the whole Frankenstein myth, is to domesticate it. Just as contemporary racism finds a home in the old West in Brooks' *Blazing Saddles*, and Nazism plays on Broadway in *The Producers*, so Frankenstein and his monster are made a part of modern American kitsch in his film. "Is this Transylvania station?" Frederick inquires when his train first arrives after his journey from the States. "Yeah," says a smart-aleck shineboy in lederhosen, "Track 29." Later that night at the castle Frau Blucher archly offers Frederick brandy before he retires. The offer refused, she begins to turn away but then has a second thought. "Warm milk?" she asks, archly. Refused again, she starts to turn away but then has a third thought. "Obaltine?" she asks in her heavy German accent. By the end of the film the monster is propped up in bed reading *The Wall Street Journal* at his home up in Westchester County somewhere.

A good deal of Brooks' energies in *Young Frankenstein* have been devoted to keeping up our awareness of his movie as a movie. He realizes that the culture on which his insanity really feeds is not Mary Shelley's England nor Transylvania nor even America at large, but just Hollywood. For this reason *Young Frankenstein* is, from its overall composition to its isolated details, a comedy of production errors. The whole movie has been thrown together from spare parts of other movies as if it were a bin full of out-takes, a face off the cutting-room floors where Hollywood's campiest films were made. The migration of Igor's hump and the switch-hitting the chief does with his prosthesis look like the mental lapses of some script girl who should be maintaining continuity in such details, but isn't quite up to her job. In vowel shifts that occur in a single one-liner, as in the execution of entire sequences, movie conventions fly through the air in this film in a mad jugglery that never lets us get down to earth for a moment.

COLIN L. WESTERBECK, JR.



TUBE AS MEDIATOR

TV

The potential of television to do more than spread entertainment over a wide area has been much talked about but seldom explored. An interesting experiment is underway on the Public Broadcasting Service in a series entitled "Arabs and Israelis," which began as an effort to use TV as a mediation device—a means to bring together antagonists who would have difficulty with face-to-face, in-the-flesh confrontations. A similar technique has been used occasionally before, but on a very small scale, often with inexpensive, portable videotape equipment. A violent argument about the uses of Washington Square Park in New York some years ago, for example, was eased when an underground video organization taped the opinions of one group, showed them to another group, taped the response of that group and carried it back to show to the first, and so on. The tapes were made and viewed in non-threatening situations, and as the groups sat back and looked at each other on television they came to regard each other as at least human. It was a step.

With "Arabs and Israelis," Roger Fisher, Professor of Law at Harvard and the originator of "The Advocates" on PBS, apparently sought to extend this idea considerably: according to a press release, he believed that television might be an instrument for solving conflict between nations in the Middle East. On the assumption that there was more moderate opinion on both sides than was being reported, he proposed to station WGBH in Boston that a series of programs be made which would show moderates on one side to moderates on the other, and show both of these to viewers in the United States who, he felt, were exposed to only extreme points of view on this subject.

Zvi Dor-Ner, an Israeli television producer, and Mohammed Salmawy, an Egyptian newspaperman, became co-producers of the project and, with Peter McGhee as Executive Producer for WGBH, they went out seeking moderate opinions on location in the Middle East. The WGBH press release concedes a few problems in this area: "The filming of the Palestinians in Beirut coincided with Arafat's speech at the U.N. and increased Israeli bombing of refugee camps in South Lebanon. The net effect . . . was to reduce the scope of moderate statement available. In Syria, a week later, our film visit coincided with the rumored Israeli mobilization. That too affected the individual Syrian's willingness to 'sound moderate.' " Nevertheless, Peter McGhee now says, "Our Arab and Israeli producers believe that the people we spoke to represent a substantial number of their fellow countrymen."

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For a group of interviews expressing hope and moderation, the primary emotion that comes through is, perhaps not so strangely, grief. Suffering unites these people. The first episode, broadcast two weeks ago, focused on two families whose sons died on opposite sides during the Yom Kippur war. The fathers, an Israeli engineer and an Egyptian surgeon, came across as articulate and intelligent, but they were clearly devastated, worn out by war. Yet both were still caught in their circumstances. Each son, said each father, died for others, for the future. An uncle of the Israeli boy said about his homeland: "We were born here. We don't have another place. Here we are. And the more graves we have, the more here we are." The Arabs talked at length about their heritage, their roots in Sinai going back to the Pharaohs.

But beyond patriotism, each family seemed sick of the struggle, demanding a solution to the problem. His son's death, said the Israeli, "was not only a loss of life—it was a loss of hopes, a loss of plans, a loss of a world." Patriotism staggered under his emotion. The Arab doctor, in a sort of deadpan bewilderment, said, "We all hate this violence. Perhaps it is not our fault. Perhaps it is the fault of those who are leading us." The program ended with alternating candid stills of the dead Israeli boy, Dwor, and the dead Egyptian boy, Hassan, receding back into history—the boys as soldiers, as students, as teen-agers, as toddlers, and finally as infants in their happy fathers' arms.

A shift in emphasis in the middle of the second segment points up a curious ambiguity in the series. Entitled "Sinai," the program moved from interviews with two young widows to conversations with two military men —an Egyptian Rear Admiral and an Israeli General— and the viewer suddenly had the feeling that he was watching a different sort of program altogether. The men were thoughtful, but above all wary. They were trying to express their own feelings, but they also had official obligations to their governments' positions in regard to Sinai. The alien atmosphere of politics, propaganda, and the nastiness of real problems began to drift over a program which had been until then completely personal.

Of course, distrust among nations always comes to a head over specific issues. A TV film demonstrating the common humanity of Egypt and Israel may make a contribution to understanding among men, but sooner or later the nations must also come to grips with the specifics—for example, what to do about Sinai. It is a problem with this series, however, that if most of the plain people interviewed in the segments which I have seen were acquainted with the issues in any detail, their views were not drawn out. Emotion overwhelms everything. The fourth segment, for example, presents the extremely verbalized sorrow of the Egyptian Ali Darwish

(Continued on page 427)

The Mystery of MAN

An Anthropological Study

by Owen Sharkey

A provocative study of man by Owen Sharkey, an associate Professor of Systematic Theology at St. John's University, Jamaica, L.I.

Written from the viewpoint of man's self-awareness and self-understanding, *The Mystery of Man* seeks to illuminate the relation of each man's experience to life. The basic principle for interpretation is human *self-enlightenment* and how this relates to the whole of reality.

He appears to confront the mystery of himself and his fellow men and attempts to discover his identity through intellectual insight. This process becomes a religious experience which engages his entire being.

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BOOKS
FOR BROTHERHOOD

This list includes books of general interest in the field of intergroup relations chosen from among the many published from August, 1973 through July, 1974. They were selected on the basis of their contribution to the search for community in a pluralistic society, and for their concern with interreligious, interracial, ethnic, economic and political challenges to achieve a healthy public order. The list is the result of unanimous agreement by a representative committee on their recommendations of the best in the field for children, young people, and adults.

BERNHARD E. OLSON, Supervisor
Paula K. Lazarus Library
of Intergroup Relations

ADULT LIST

Selected by . . .

JOSEPH E. CUNNEEN, Editor, Cross Currents.

ELIZABETH D. NORRIS, Librarian, YWCA, New York City.

DORIS VIACAVA, Librarian, Iona College, New Rochelle, New York.

MURRAY FRIEDMAN, Director, Eastern Region, The American Jewish Committee, Philadelphia, Pennsylvania

This selection from the complete list is presented by the publishers named below

The Briar Patch: The People of the State of New York V. Lumumba Shakur et al, by Murray Kempton. E. P. Dutton. $7.95.

An elegantly astringent account of the apprehension and trial of the famous "Panther 21," showing police, lawyers, defendants, and members of the jury acting out their roles in a rich drama of contemporary U.S. justice in action. Kemption is chiefly concerned with illuminating human complexity and the process of self-determination; before he is finished, however, any surviving liberal complacency that "the system works" is neatly shattered.

Caribbean Voices: An Anthology of West Indian Poetry, Ed. and with an introduction by John Figueroa. Robert B. Luce. $7.95.

This outstanding collection of verse, much of it otherwise unobtainable, is an ideal introduction to a area of literature in English still largely unknown in the United States. In addition to the high level of the selections, the anthology benefits from a judicious and informative thematic introduction, as well as extended notes on special linguistic qualities in the poetry, by John Figueroa, longtime chairman of the Department of Education, University of the West Indies.

Escape from Childhood, by John Holt. Dutton. $7.95.

The author of **How Children Learn,** offers a broad-gauged manifesto on the needs and rights of children, helping us see beyond the sentimental myths and understand the pernicious effects of the institution of modern childhood. He attacks the attitudes which imprison the child in false dependency and irresponsibility and proposes that the rights, privileges, duties, and responsibilities of adult citizens be made available to any young person who wants to make use of them.

The Feminist Papers: From Adams to de Beauvoir, edited by Alice S. Rossi. Columbia University Press. $12.95.

This massive anthology of over seven hundred pages about women may serve two purposse; one, as an historical reference work containing significant writings by Abigail Adams, Harriet Martineau, Margaret Fuller, the American suffragists, Emma Goldman, Margaret Sanger, and many others; and secondly, as a random reader for information and enlightment (the print is too fine for continuous reading). The introductory discussions by Editor Rossi help the reader to sort the essayists into a

The Law and the Poor, by Frank Parker. Orbis. $8.95. Paperback $4.95.

A readable and practical book written to help human relations agencies and social workers through the legal maze that prevents or helps the poor to obtain justice. The poor are discriminated against by law, and are its most frequent victims. Such questions as welfare rights, housing, seizure and search, arrest without warrant, and others as real and painful for the poor, are amply treated.

A Passion for Truth, by Abraham Joshua Heschel. Farrar, Straus and Giroux. $8.95.

Regarded as both "saint" and "prophet" by his devoted Jewish and Christian followers, Dr. Heschel, in his final work, sets forth his own faith. Both a commentary on our times, and a personal testament of how a radical faith faces the complex problems of society headon, the great Jewish scholar develops his scheme by an appreciative comparison of the Bel Shem Tov and Reb Mendl of Kotzk (the Kotzker), comparing the latter with Kierkegaard. "The Baal Shem gave me wings; the Kotzer encircled me with chains," and bound the author to a life of responsibility and radical action.

Pilgrimage to Now/Here, by Frederick Franck. Drawings by the author. Orbis. $6.95. Paperback $3.95.

This book is a journey, a quest; not merely a travelogue through the world of Hindu and Buddhist thinkers. A deinstitutionalized Roman Catholic, he has found Christ at a "deeper level," and seeks to explore Buddhist and Hindu believers of various sects to discover resonances between Christ and Buddha at the point where they change men's lives. Leaning to the mystical side of the Christian tradition, he verbalizes in prose akin to poetry the common analogies of the faiths. Those Jews and Christians who think relationally, are turned outwardly to the world, and affirm the self and history will be aware of the gap that exists between their perspective and that of the timeless, universal faith of here/now.

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For the complete Books for Brotherhood list write to: The National Conference of Christians and Jews, 43 W. 57th St., New York, N. Y. 10019

Religion and Violence, by Robert McAfee Brown. Westminister Press. Paperback $3.95.

Subtitled, "A Primer for White Americans," this book examines the history and manifestations of violence, from "violent" social structures to revolutions and wars. White Jews and Christians have faced these issues as people of faith and have come to different conclusions. In situations of injustice, should the churches and synagogues, as communities of dissent, be agents of reconciliation or fomentors of conflict? The antithesis is false, Brown says, and gives us numerous alternatives and much finer distinctions, e.g. "revolutionary non-violent love" that "is not reducible to blueprints or rules of instant specifications."

The Rights of Women: the Basic ACLU Guide to Woman's Rights, by Susan Deller Ross. Avon, 1973. Paperback $1.95.

This handbook is part of a series produced by the American Civil Liberties Union on the rights of mental patients, prisoners, students, criminal suspects, teachers, servicemen and the very poor. The question-and-answer format is used to inform the non-specialist about legalities. Regardless of wide variations in state and federal law, interpretations of local courts and administrative officials, both women and men will find this guide worth keeping around the house.

Xingu: The Indians, Their Myths, by Orlando Villas Boas and Claudio Villas Boas. Edited by Kennth S. Brecher. Drawings by Wacupia. Farrar, Straus and Giroux, 1973. $12.95.

A privileged view into the history, ritual, myth, symbolism, material culture and social structure of the tribes of the Alto-Xingu in Central Brazil. The drawings are by a Waura tribesman who, using pen and paper for the first time, produced a fascinating record of the animals, spirits, and material culture of a "society of nations." 31 myths are presented, ranging from the origins of Light and Darkness to the end of the world.

CHILDREN'S AND YOUNG PEOPLE'S LIST

The Amistad Revolt, 1839: The Slave Uprising Aboard the Spanish Schooner, by Helen Kromer. Franklin Watts. $3.45.

The kidnapping of a group of Gold Coast Africans who were sold into slavery, revolted on shipboard, and were later captured and imprisoned, is an important incident in American history. The heroes in the piece are Singbe, the leader of the revolt; the white abolitionist sympathizers who were instrumental in bringing the case before the Supreme Court; and John Quincy Adams, former President of the United States, who pleaded in favor of the captured Africans. A story told with dramatic impact. (12 to 14)

Big Star Fallin' Mama: Five Women in Black Music, by Hettie Jones. Viking. $5.95.

Concise biographies of the late Ma Rainey, Bessie Smith, Mahalia Jackson, Billie Holiday and the contemporary Aretha Franklin trace the development of the "blues," especially as an expression and interpretation of social protest and social change. (14 up)

Cowslip, by Betsy Haynes. Nelson. $4.95.

Sold as a young slave girl to be in charge of her master's children, Cowslip had been given her name by a former master as a cruel joke. Job, an educated former freedman in the new household, and Reba, the beloved of a runaway slave, force Cowslip to face the challenges and choices of freedom vs. slavery. It is Job who changes her self-image by telling her that a cowslip is a flower growing wild and free. (11-15)

I Once Knew an Indian Woman, by Ebbitt Cutler. Illustrated by Bruce Johnson. Houghton Mifflin. $3.95.

Dignity, character, and sturdy attachment to the standards of her people throughout her difficult life shines through in this deeply sympathetic portrayal of an Indian woman the author knew as a child. (12 up)

Jesse Owens, by Mervyn Kaufman. Illustrated by Larry Johnson. Crowell. $3.95.

This is a simply-written biography of the great Black Olympic champion and triple gold medal winner of the 1936 Olympic games. The encouragement of his German opponents, his years of struggle in the U.S., and his dignity without bitterness, emerges in this straight-forward biography. No mention is made of the incident at the games when Hitler snubbed him. (6-11)

Langston Hughes, American Poet, by Alice Walker. Illustrated by Don Miller. Crowell. $4.70.

Because the author was encouraged and inspired by Langston Hughes, she lovingly describes the dauntless spirit of a man who experienced poverty, discrimination and little understanding from his parents. An easy to read biography which highlights the poet's love for people. (8-11)

Make a Joyful Noise Unto the Lord: The Life of Mahalia Jackson, Queen of Gospel Singers, by Jesse Jackson. Illustrated with photographs. Crowell. $5.50.

A great artist, raised in hardship that fortified her strong and devoted spirit, brought a magnificent voice and an outstanding success to help her people and country. A moving, inspiring biography. (11-14)

The Perfect Life: The Shakers in America, by Doris Faber. Farrar, Straus and Giroux. $6.95.

Concise but revealing account of the strengths, weaknesses and contributions of the gentle but strict religious sect brought to America two centuries ago by a few English communities, these forerunners of modern communal living have dwindled to only a handful of practitioners. (10 up)

Ralph Bunche: A Most Reluctant Hero, by Jim Haskins. Hawthorn. $6.95.

Ralph Bunche was the first Black to be awarded the Nobel Peace Prize in behalf of his efforts in the Middle East; he was the first Black to receive a Ph.D. in political science at Harvard, and to hold prominent positions in the U.S. State Department and the United Nations. In this biography he is presented as a man with a sense of humor, a family man, an athlete, and an international diplomat. The early influences of his grandmother, par-

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CHILDREN'S AND YOUNG PEOPLE'S LIST

Selected by . . .

AUGUSTA BAKER, Lecturer and Consultation on Children's Literature, The New York Public Library.

LUCIA ENGLE, Acting Director, Elementary School Libraries, New York City Board of Education.

JOSETTE FRANK, Director for Children's Books and Mass Media, Child Study Association of America.

NORA KRAMER, Consultant on Books for Children and Young People; Director, the Bookplan.

BARBARA POLLOCK, Coordinator of Children's Services, The New York Public Library.

ETHNA SHEEHAN, Instructor in Literature for Children and Young People, St. John's University.

ticularly, and a white school teacher in New Mexico, were instrumental in his pursuit of higher studies and the formation of his brilliant career. (14 up)

Ray Charles, by Sharon Bell Mathis. Illustrated by George Ford. Crowell. $3.75.

The author traces the childhood, youth and manhood of the great Ray Charles whose musical success came despite the handicaps of blindness and poverty. An easy to read biography which tells a moving and pointed story. (7-11)

Rosa Parks, by Eloise Greenfield. Illustrated by Eric Marlow. Crowell. $3.75.

The famous Alabama bus boycott, led by Martin Luther King, Jr., was sparked by Rosa Parks, the woman who refused to give up her seat to a white man in the front of the bus. Easier to read than **Don't Ride the Bus on Monday,** by Louise Meriwether, another Rosa Parks' biography published in 1973. (7-11)

The School Segregation Cases: The United States Supreme Court Rules on Racially Separate Public Education, by Janet Stevenson. Illustrated with photographs. Franklin Watts. $3.95.

Finally, for this age group, a well-researched and usable account of the historic Supreme Court decisions (Brown v. Board of Education of Topeka and others).

Slavery to Civil War, 1812-1865, by William Lorenz Katz. Illustrated with photographs. Vol. II in "Minorities in American History" Series. Watts. $4.33.

Often stark in its portrayal of slavery conditions and attitudes in the North and South this historical account includes data on early Black militancy, treatment of migrants, and the divisive question of slavery and the Civil War. (12 up)

Songs of the Chippewa, adapted from the Collections of Frances Densmore and Henry Rowe Schoolcraft, and Arranged for Piano and Guitar by John Bierhorst. Pictures by Joe Servello, Farrar, Straus and Giroux. $5.95.

This collection of songs was gathered in the period of the 1850's and early 1900's. The lyrics are reminiscent of haiku construction. Some of the Chippewa melodies are included with lyrics and some translations had to be reworded. Simple accompaniments for guitar and piano do not detract from the songs. The full-page illustrations are in earth colors. (10-13)

The Spirit and the Letter: The Struggle for Rights in America, by Bernice Kohn. Viking. $6.95.

Following a liberal interpretation of the constitution, the civil liberties of all Americans as stated in that document's Bill of Rights are examined in the light of contemporary court cases and rulings, which the author cites and explains. Specifically, the following amendments are discussed: The First, with its implications for church and state, freedom of speech and press, and freedom of assembly; the Fourth's "right to privacy"; the Fifth's "rights of the accused"; and the Fourteenth, with an emphasis on the school desegregation ruling. The book concludes with comments on "Black rights," the rights of children, and the women's liberation movement. The texts of the Declaration of Independence and Constitution are included, and a brief up-to-date bibliography precedes the index. (11-16)

We Are Chicano, by Rose Blue. Illustrated by Bob Alcorn. Franklin Watts. $4.95.

Carlos, a twelve-year old Mexican-American, learns the hard way that he has foolishly and mistakenly accused his parents of indifference and neglect. (6-12)

When Thunders Spoke, by Virginia Driving Hawk Sneve. Illustrated by Oren Lyons. Holiday, 1974. $4.95.

Mystery, wonder and respect for tradition are interwoven in this tale about the conflicts faced by a young native American. his Christian-convert mother, his father, and his old grandfather. Norman Two Bull, the boy, finds a "coup" stick, a sacred relic which changes the lives of his parents and arouses his thinking about his grandfather's beliefs in the ancient superstitions of his Sioux ancestors. Norman must decide between the white man's new ways and the ancient beliefs. Both text and illustrations by a native American author and an illustrator produce a beautiful book. (9-12)

Sojourner Truth: A Self-Made Woman, by Victoria Ortiz. Lippincott. $5.50.

This courageous ex-slave fought not only for freedom for her people, but also for the equal rights of women in the early 19th Century. In 1843, walking down a New York highway, she realized that she was a traveler (a Sojourner) bringing a liberating truth to the American people. She lived her newly assumed name for over four decades of public service, to become one of the most famous—and admired—of Americans. (11-14)

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as he stands in the rubble of his house near Suez, pointing out where his room was, where the dining room was, etc. After a while, I'm afraid, we begin to tune this out because the young man has really nothing to tell us; there is nothing to be learned from his oration except sorrow. Throughout the series, exhortations to talk, to understand, to visit, to share, and to live in peace are plentiful on both sides, and the viewer feels a constant, almost astonished admiration for these people. All the more reason to regret that many of their sentiments are generalizations—wishes and dreams, no matter how heartfelt. The producers have not given these moderate voices enough hard issues to be moderate *about*.

Even so, at a screening of several of these programs in New York, a number of journalists leapt into argument with a representative of WGBH, suspicious that a fair case for both sides had not been made. The gist of their argument seemed to be that moderation on the part of Egypt was a strategic ploy, not to be taken at face value, or that, at best, these moderate statements and raw emotions, however genuine, had nothing to do with the nation's policy. The distrust on both sides, needless to say, runs deep. WGBH has scheduled an eighth half-hour, "To Be Announced," in case complaints become overwhelming and have to be dealt with.

Perhaps the most significant question about the value of this TV series concerns its ultimate broadcast in the countries involved. At this point, authorities in Egypt and Israel have expressed an interest in seeing the programs, and will then decide whether or not to put them on the air. Questions of policy are involved for these governments: each must decide, of course, if the moment is ripe to dwell upon the reasonableness and humanity of the adversary; each must decide if its national interests are served by the mediation efforts of a television organization based in Boston.

It would seem, however, that a long-standing distrust between the *people* of Israel and of the Arab states is itself a basic obstacle to negotiation by their governments on specific issues. If the feelings expressed in this series are in fact shared by many people on both sides as the producers claim, this use of television might indeed make a contribution toward understanding. The outsider says to himself, "How alike these people are!" and it is hard to believe that the TV audience in Cairo or Tel Aviv could not recognize much of themselves in the suffering and the hopes shown in the opposite camp.

MICHAEL MURRAY

Selections for Religious Book Week

CRITICS' CHOICES

Arthur A. Cohen

Annually it grows more difficult not alone to single out the best or the most lively religious books of the year produced by Jews (or non-Jews) about Judaism, but to find any Jewish books worthy of recollection, notation, addition to one's library. I don't understand why this should be so. If the motive to writing books is the persistence of confusion and the wish to dissolve it, the predicaments of Judaism would be sufficient to call forth a whole literature. Unfortunately this is not the case. The confusion remains. The literature has not been produced. I cannot think of a single work of Jewish religious writing during the year just past which deserves to be recalled or commended to others. The great theological teachers of modern Judaism—Cohen, Buber, Rosenzweig, Heschel, Herberg—have raised up no disciples who seem willing or able to carry on the work of clarification, and what passes as Jewish thinking in the periodical literature that comes to my view is devoid of elemental theological method, imagination, and eloquence. It's a dull time, indeed.

An interesting source volume in that excellent series, the Library of Jewish Studies, is Michael A. Meyer's anthology, *Ideas of Jewish History* (Behrman House, $12.50) which brings together documents of Jewish historical thinking from Hellenistic times to the present. Unfortunately the problem of such a volume is that the sources are not self-interpreting. It would have been better if Meyer had taken the risk which Collingwood, for instance, took in his *Idea of History*, and articulated the problematic of Jewish history and its theoretical alternatives as the groundwork of critical method in his selection. It would have made the volume perhaps more tendentious to some eyes, but Meyer would have emerged as a man with a *docta* (which he is) rather than an anthologist. It is also unfortunate that there is no effort to include any material relevant to historical thinking about the Jewish apocalypse of this century. Remedy to that defect will come to us in Lucy S. Dawidowicz's new book, *The War Against the Jews 1933-1945* (Holt, Rinehart and Win-

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ston, May, 1975, $15). *The War Against the Jews* is the single historical work which every Jew and Christian concerned to know the available historical sources for the murder of six million Jews must read. It is concise, vivid, authoritative, making use of the literature and archives of the Germans and the Jews in virtually all European languages. The multifarious social, political, and intellectual origins of Nazi anti-Semitism are exposed and fully documented. Nonetheless, when *The War Against the Jews* is done, one is still obsessed with the historical abyss. All the causes add up, but the tremendum of the demonic remains.

George G. Higgins

Man Before God: Thomas Merton on Social Responsibility. Frederic Joseph Kelly, S.J. Doubleday, $7.95.

Toward the end of his life, Thomas Merton said: "I don't get too excited about climbing on every bandwagon, because where I am the bandwagons never come around. I am too far off the state highway." Far from being a handicap, Merton's geographical, political and ecclesiastical isolation helped to make him one of the most relevant and most influential social thinkers of his times. Father Kelly amply demonstrates in his highly recommended study that "the originality of Merton's views and insights was a direct consequence of his contemplative approach to life." As a social action bureaucrat, I find this a rather sobering thought. In fact, I plan to make it the subject of my next retreat.

The Shape of the Church to Come. Karl Rahner. The Seabury Press, $6.95.

Rahner's telescopic look into the future of the Church was prepared originally as a working paper for the Synod of German bishops in 1971. Rahner wrote it (presumably on his own initiative and not at the invitation of the German bishops) because he felt that the members of the German Synod had "plunged into individual questions *as* individual . . . with such great eagerness that they may (have failed) to grasp clearly enough the task before them as a single whole." In other words, he thought they were in danger of missing the forest for the trees. Since we in the United States obviously face the same danger, the publication of Rahner's book in this country, though belated, is very timely indeed.

Rahner does not pretend to be a prophet. To the contrary, he frankly admits that "the Church's future is ultimately an object of hoping against hope and not a matter of futurology." This having been said, he proceeds nevertheless—modestly but with great confidence born of his massive scholarship and wide pastoral experience—to answer three sets of questions: (1) Where do we stand? (2) What are we to do? (3) How can the Church of the future be conceived? He thinks the Church of the future must be "spiritual," "open," "ecumenical," "democratized," "socio-critical." In developing these chapter headings, he is characteristically blunt in his criticism of past and present failures in the life of the Church, but always constructively, and never carpingly, so. He readily admits that his attempt to look into the future is fraught with difficulty and immediately comes up against what is obscure and vague. Nevertheless he is willing to give it an honest try. Such a look into the distance, he says, "is necessary if we are not to be cowards, remaining comfortably stuck in the present and only passively awaiting the future. But this glance into the future can be one of faith and hope."

Models of the Church: A Critical Assessment of the Church in All Its Aspects. Avery Dulles, S. J. Doubleday, $5.95.

Father Dulles starts from the proposition that much of the "polarization, mutual incomprehension, frustration and discouragement" so prevalent in the Church today stems from the fact that in recent decades the Church has been rocked by what he describes as a revolutionary shift in paradigms or "models." People, he says, will find it easier to cope with the resulting crisis of faith if they can learn to practice theological tolerance and to accept theological pluralism. In other words, it behooves us to recognize that our own favorite paradigms or models of the Church, however excellent, do not resolve all questions and that "much harm is done by imperialistically seeking to impose some one model as definitive."

Priests (and bishops) of this reviewer's generation were tempted, by reason of their pre-Vatican II training and experience, to canonize one model in particular, the so-called institutional model. Father Dulles, for his part, is convinced that of the five complementary models he chooses to discuss in his remarkably helpful book, the institutional model, though useful in many respects and of permanent value, is the one that "cannot be taken as primary," for "of their very nature . . . institutions are subordinate to persons, structures are subordinate to life."

Having put the institutional model into proper perspective, Dulles proceeds to analyze four others in turn: The Church as Mystical Communion, Sacrament, Herald, and Servant. Each has its own particular weaknesses, as does the institutional model, and none "should be canonized as the measure of all the rest."

Dulles' systematic effort to show that all of these models are mutually complementary and should be made to "interpenetrate and mutually qualify one another" is a truly masterful performance. He writes with extraordinary clarity and with great scholarly precision and pastoral balance.

Women in Christian Tradition. George H. Tavard. University of Notre Dame Press, $9.95.

The publisher's blurb claims that this is the first book to provide the theological background indispensable to a meaningful discussion of the place of women in the Church and in society.

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That may or may not be an exaggerated claim, but, in any event, it's by all odds the best book I have ever come across on this very timely subject. Father Tavard is in complete command of the theological and historical source materials on the role of women in Christian tradition. In the light of these materials, he is led to conclude that "*all* ecclesiatical disabilities of women should now be raised, that women should be admitted to *all* sacraments and to *all* positions of authority, ministry, and service. The freedom of the Christian, imparted to all in baptism, should remove *all* man-made barriers between human beings." (Italics added)

Many churchmen at every level of the ecclesiastical Establishment will undoubtedly balk at such a far-reaching conclusion, but if they are presumptuous enough to reject it out of hand without first having read Tavard's impressive book from cover to cover, they will not deserve to be taken seriously. Indeed they will have only themselves to blame if they are completely ignored in the continuing debate on a subject whose importance it would be impossible to exaggerate at this stage in Church history.

Faith and Fratricide: The Theological Roots of Anti-Semitism. Rosemary Ruether. Introduction by Gregory Baum. The Seabury Press, $9.50.

The Vatican's Commission for Religious Relations with the Jews recently issued a series of guidelines and suggestions for implementing the Second Vatican Council's Declaration, *Nostra Aetate.* Among other things, these guidelines call for dialogue which "demands respect for the other as he is: Above all respect for his faith and his religious convictions." Catholics are also admonished in this Vatican document to see to what extent the responsibility for the tragically sad history of Catholic-Jewish relations is ultimately theirs. Rosemary Ruether's book will be helpful to all of us in implementing these two guidelines and a number of other suggestions set down in the document referred to above.

Robert Imbelli

Myths, Models, and Paradigms: A Comparative Study in Science and Religion. Ian Barbour. Harper and Row, $6.95.

Models of the Church. Avery Dulles. Doubleday, $5.95.

The Shape of the Church to Come. Karl Rahner. Seabury, $6.95.

Asking the Fathers. Aelred Squire. Morehouse-Barlow, $5.95.

The Denial of Death. Ernest Becker. Free Press, $7.95.

"The ages of faith are the ages of rationalism" wrote Whitehead at his aphoristic best. He was pleading for the creative interaction of religion and science as indispensable to humanity's continuing adventure of the spirit. In the face of some ominous signs of sectarian and theological retrenchment, which Whitehead would have deplored as "a rule of safety," it is encouraging to report on these works whose common bond is their union of religious sensitivity with critical and catholic openness.

Ian Barbour's admirable ease in scientific and theological method makes his *Myths, Models, and Paradigms* a fascinating and imaginative study. He explores the use of models and paradigms in science and religion, and concludes that "science is not as objective, nor religion as subjective" as is often uncritically assumed, though each is related in diverse and complex ways to reality, "to what is the case." An important consequence of this view is that religion (and the theology which brings it to systematic expression) makes "cognitive claims"; it purports to be not merely useful, but true—though its scope and self-involving character as "an interpretation of history and human experience" does not admit of any simple-minded verification or falsification.

That the analysis of religious reality in terms of models permits justice to be done to its polymorphous richness without lapsing into a total perspectival relativism is well illustrated by Avery Dulles' *Models of the Church.* This is vintage Dulles: calm, clear and concise. Yet the fact that it is already widely appreciated and savored indicates the real need it meets. For the Roman Catholic Church in the wake of Vatican II has experienced an acrimonious and debilitating confrontation of different visions and understanding of Church. The splendid contribution of Dulles' work to this holy year of reconciliation and renewal lies in its discernment that the various models of Church as institution, mystical communion, sacrament, herald and servant express without exhausting the reality of Church; and that the defenders of each can creatively complement one another, if they come to realize that, since models are not necessarily exclusive, mutual anathemas do not serve ecumenism, either within or without the Roman communion.

Karl Rahner's short but intense *Shape of the Church to Come* originated in the pastoral context of the 1971 Synod of the Catholic Church in Germany. It presents a marvelously lucid and cogent example of that new style "practical theology" which Rahner has urgently called for, if the Church is adequately to respond to signs and challenges of our time. Such theologizing neither perches precariously on the heights of general principle, nor does it descend precipitously to the particular and unique instance; but it scans the concrete social context in which the Church is immersed and seeks to discern its meaning and possibilities in the light of the Gospel.

The fundamental insight which structures Rahner's analysis is that "the Church of the future must grow in its reality quite differently from the past, (namely) from below, from groups of those who have come to believe as a result of their own free, personal decision." The implications of this new fact for church organization, for the exercise of church office, and for ecumenism are set forth with a concrete, a piquant and masterly directness that make this book one of Rahner's most accessible and opportune offerings.

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Rahner insists that a fundamental mark of the future Church must be its ability to manifest itself as a "Church of real spirituality," "concerned from first to last with God." The effort to restore spirituality to the center of Christian consciousness is certainly one of the hopeful signs of the present; however, the crucial question is whether this spirituality will grow realistic and reflective or inturned and romantic. Aelred Squire's *Asking the Fathers* (a book too little noticed in the United States) is a deeply traditional and richly relevant presentation of spirituality—finely written, erudite and systematic.

Father Squire, an English Dominican, opens to his readers the treasures of spiritual wisdom and psychological insight which lie buried in the musty volumes of the fathers of the Church (hence the book's title). But he presents them mediated through the questions and concerns of the twentieth century, whose sensitivities have been shaped in the school of Marx and Freud. The result is the single most satisfying introduction to Christian spirituality with which I am acquanted: a valuable guide in the perennial and ever actual quest "to be, rather than to seem to be, a friend of God."

Ernest Becker's *The Denial of Death*, recipient of the 1974 Pulitzer Prize for general nonfiction, may appear out of place in a listing of "religious" books. However, the work is a penetrating psychological and philosophical reflection upon the human condition as wedded to death and upon the human individual's myriad subterfuges to deny that reality. Thus, even without noting that the concluding chapter is entitled "Psychology and Religion: What is the Heroic Individual?", even without perceiving the equal dependence upon Freud and Kirkegaard, Otto Rank and Norman O. Brown, the suspicion dawns that the theme is of fundamental importance to the religious project.

Nonetheless, this initial suspicion (which led to my buying the book) in no way prepared me for the brilliance and depth of the author's analysis of our common human predicament. The book's insightful intensity calls forth so personal a response from the reader that often I felt myself able to manage no more than a few pages at a time. It has taught me that theology and spirituality run the risk of ideological evasion, unless they are rooted in a profound appreciation of our common plight and of the illusions and deceptions to which it inevitably gives rise; that the truth of religion must address the heart of this human condition, if it is to advance the adventure of spirit and not degenerate into a rule of safety, comforting but irrelevant and unrelated to the liberation the Gospel proclaims.

Michael F. McCauley

Purely as an adventure story of heroism and human endurance *Alive: The Story of the Andes Survivors*, by Piers Paul Read (Lippincott, $10), is absolutely riveting. However, the dimensions of compassion, intense spiritual fortitude and extraordinary faith with which author Read enhances the basic narrative elevate the book to that elusive level of *art*. It is a boldly candid book—its publication caused a stir among some of the survivors whose actions were portrayed a bit too honestly—treating the survivors' agonizing decision to eat the flesh of their dead friends and relatives. *Alive* also communicates the physical suffering—subzero temperatures were a minor inconvenience considering the other tortures the sixteen survivors were subjected to—as well as the intense faith of the young men who endured seventy days high in the Andes largely because of their Christian heritage, their faith in God, and their prayers. Each came to regard the ordeal as a rich spiritual experience. A compelling, vivid, gripping account that recreates, in part, that same spiritual feeling, *Alive* is perhaps the most effective religious book of the year.

Eugene Kennedy's *Believing* (Doubleday, $5.95), is not concerned with beliefs as dogmas, doctrines, or articles of faith. Rather, Kennedy examines the *nature* of belief—how ordinary people come to believe. To this end a section of the book contains revealing interviews with such diverse believers as Theodore Hesburgh, Ann Landers, B. F. Skinner, Eugene McCarthy and others. The results are personal and candid, honestly reassuring without being doctrinaire.

Kennedy further explores the enormous gap that often exists between what people say they believe and what their everyday lives expose as their beliefs. Yet this crisis of faith does not have to be terminal. Reasonable doubts about the "faith of our fathers," assures Kennedy, are essential to adult maturation, despite pious admonitions to avoid these "temptations." In the final chapter, Kennedy shares his own reflections on the meaning of faith and belief.

The eucharistic experience is the focus of Jesuit Tad Guzie's *Jesus and the Eucharist* (Paulist Press, $5.95). Rather than examining the array of theological intricacies shrouding the sacrament, Guzie instead goes right to the essence: "The real Jesus took bread and wine and identified himself with it." The action of the Last Supper is reunited with Jesus' death on the cross, emphasizing the perhaps obscured relationship of eucharist to the cross. *Jesus and the Eucharist* is a refreshing return to origins, a concentration on vital symbols and their essential meaning, reestablishing the eucharistic action as the center of theological reflection. Expect Father Guzie to make important contributions to contemporary theological discussions in the future.

In a simple, heartfelt little volume, Cardinal Franz König shares a number of "pastoral talks on faith in our time." *The Hour Is Now* (Harper & Row, $6.95) is König's personal search to fully understand the meaning of his own experience of religion as he faces the perplexities of our time. Ordinarily a book of this sort might rate only modest notice. But these very personal

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reflections and meditations come from a Cardinal of the church. Ecclesiastical hierarchs rarely—if ever—search so publicly for the meaning of God in today's world. Yet Cardinal König agrees that "we are simply worn out . . . we don't have the energy to reflect on the ultimate and deepest things of life." *The Hour Is Now* is for anyone who has ever questioned, searched for meaning in the enigmas of life.

There are those who would argue that John L. McKenzie had retired from the pursuit of serious theological scholarship and settled for the role of institutional gadfly. The publication of *A Theology of the Old Testament* (Doubleday, $7.95) should put to rest any such rumors and reaffirm McKenzie as an eminent scripture scholar. In this volume McKenzie examines the Old Testament's special literary witness to Israel's covenant experience and provides an understanding of Old Testament heritage for contemporary theology. For it is the historical experience of the Old Testament writers that forms the basis of Christianity. And a deeper appreciation of Israel's special relationship to the one God is valuable in the postconciliar church. *A Theology of the Old Testament* offers new insights which arise from a sound appreciation of the thought patterns of the past.

My interest in and appreciation of *The Book of Kells* (Knopf, $65) has little to do with my ancestry. James Joyce's designation of it as the "most purely Irish thing we have" notwithstanding, its importance supersedes the ethnic allegiance of Irish Catholics. This particular reproduction—not a facsimile — is a large, handsomely bound volume whose full-color pages convey the intricate delicacy with which the illuminators interpreted the faith. That the original has survived thefts and other indignities is ample testimony to the sensitivities of those who have appreciated its wonders through the centuries and the faith that inspired and sustained its crafters. The excellent text by Françoise Henry traces the book's laborious execution—at least three scribes' styles are evident —in the late eighth century, the perils it has survived and its place among other medieval manuscripts. It is a truly impressive achievement.

Norris Merchant

There are scholars who, no doubt, have found the publication of W. Foerster's *Gnosis: A Selection of Gnostic Texts, Volume II: Coptic and Mandean Sources* (Oxford: Clarendon Press, $24) an epochal event. Some of the documents included, such as *Exegesis of the Soul* and the *Book of Thomas*, have been previously inaccessible. These are the first of the fifth century Coptic manuscripts discovered near Nag-Hammadi, upper Egypt in 1945/46 to be made available in English. Those of us who have viewed our Gnosticism mediated through the Fathers, such as Irenaeus, or perhaps individualized in William Blake, can become fascinated by these first-hand glances at the determined apocalyptism of the first Christian centuries. Somewhat chastening to the modern taste may be the often complex sexual imagery, e.g., in *Exegesis of the Soul*, with which cosmic power is here invested. 'Male' and 'female' imagery, applied transcendentally, has been evoked before, and among the Gnostics it pushed monotheism cruelly beyond its limits.

Closer in time is the civilization remembered in Father Geoffrey Rowell's *Hell and the Victorians* (Oxford U. Press, $15.75), summarizing exchanges on the infernal subject, ranging from eloquent to ghastly, by men as diverse as Coleridge, Newman and Archdeacon Farrar, posing, at one extreme, universalists of Origen's persuasion against those who forthrightly sought to implement social order via the theological inculcation of terror. Here are the men, like Farrar, who had a generous aversion to the doctrine, and others who so overindulged a taste for metaphors of retribution they might almost be said to have inhabited hell, essentially, *then*—but they were very much alive, even so. The substance of their arguments could be as Gothic as any Mary Shelley might have concocted of more worldly ingredients.

Contrastingly, I found Prof. John T. McNeill's *The Celtic Churches: A History, A.D. 200 to 1200* (Univ. of Chicago Press, $10) a well-orchestrated account of a fabulous spiritual venture. He portrays, for instance, the courageous Celtic *peregrini*, pilgrim saints, and notably Columban, as surprisingly existential combatants: independent of ecclesial discipline (truly *vagranti*), morally fierce towards authority, but refining towards the chaotic Europe they everywhere missionized (now even Slavic Christianity is seen to have had a Celtic foundation), meanwhile living obstinately below our poverty level and beyond even the monastic ascetic mean of those desperate days.

Speaking of 'existential' saints, the late Prof. Abraham Joshua Heschel's *A Passion for Truth* (Farrar, Straus, & Giroux Noonday Books, $3.65) compares two of them, rather evocatively: Søren Kierkegaard, and the nineteenth century Hasidic teacher, Rebbe Mendel of Kotzk. These bloodbrothers in religious disquietude (Mendel: "Holy revelation has deteriorated into habit") fervently dispelled security and petty attachments, on the trail of a precarious Transcendence. In utter contrast to the typically serene Hasidism that preceded him, the zaddik of Kotzk's warning aura has been revealed now by Dr. Heschel, post-Holocaust, as the transmission of a seemingly prescient and indeed divine intransigence.

Finally, the last year brought, to me, the rather revealing dialectic of two works concerning women and the Church: Mary Daly's updating of *The Church and the Second Sex* "With A New Feminist Post-Christian Introduction" (Harper Colophon, $3.45), a subtitle that almost speaks for itself; and on the other side, the publication of a group of Anglicans in determined negation of the ordination of women, *Sexuality-Theology-Priesthood*, edited

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by H. Karl Lutge (Concerned Fellow Episcopalians, San Gabriel, Calif., $2.25), an ecumenic anthology including among its contributors Fathers Schmemann, Bouyer and Macquarrie.

The first book, however 'revolutionary,' still lacks confidence, I felt—a fact which might support Ms. Daly's arguments, or her antagonists'—even though, outside the Church, women of more essentially religious temper have boldly, charismatically founded movements, like Christian Science, and a species of Adventism, and gotten men to follow them. The second work, by eloquent Levites, fails to overcome an occasional stolidity, and dubious arguments based on unconvincing threats—of schism. Father Schmemann, opting simply for undefended Tradition, disdained to take up the question, a manner hard to reconcile with the great creative Orthodoxy of our century (Berdyaev: "The third creative revelation in the Spirit will have no holy scripture; it will be no voice from on high; . . . everything will be changed . . ."). Other essayists appear so ardent for the retention of a Pauline metaphor, taken literally, (Christ and His bride, priest and people), they seem to acknowledge exhaustion of its spiritual meaning. A fundamentalism of the symbol may once have fostered 'death of God' reactions; but the rich Pentecostal poem shows no such signs of incapacity. I am glad these books reminded me of the relativity of *sexual* politics too.

S. Anne E. Patrick

I find it increasingly difficult to read religious books without relating them to the women's movement. A sort of reflex goes into operation as I start to read, and I find myself inquiring whether or not the writer is sensitive to the fact that the women's movement exists, and that ordinary pronoun usage and much traditional religious language reinforce the subordinate role our culture has prescribed for half its members. It grows harder to appreciate a contemporary volume that does not betray some sympathy with the movement, either formally, as in the use of language (ideally, all new works would conform to the standards accepted in 1974 by McGraw Hill) or in more substantive ways. Once a work is through that filter, then I can more easily evaluate it on other grounds. Thus my list of recent favorites includes three books that in my judgment contribute to the best aspects of the feminist cause, and two titles that I would like very much even if the women's revolution had achieved its goals fifty years ago.

Although "generalist" books on the subject of women and religion continue to come off the press, there seems to be a trend toward more "focused" books, a fact which to me indicates the movement is maturing. A first-rate contribution is ***Religion and Sexism,*** edited by Rosemary Radford Ruether (Simon & Schuster, $3.95 paper). Subtitled "Images of Woman in the Jewish and Christian Tradition," this collection of new essays traces the problem of sexism in relation to scripture, tradition and male "establishment" theology; and in the process provides data useful for those who, unlike the postchristian feminists, still hope for a reconciliation between a theology that values woman as fully human and the religious traditions that have promoted misogynism in the past. A much shorter collection of essays, ***Women and Orders,*** edited by Robert J. Heyer (Paulist Press, $1.65 paper) also merits attention. This work presents the major arguments for and against the highly symbolic and value-laden cause of women's ordination, and should be required reading for anyone who cares about the pastoral mission of the Roman Catholic Church. Also worthwhile is Letty M. Russell's ***Human Liberation in a Feminist Perspective—A Theology*** (Westminster Press, $3.95 paper). Russell's book is an extensively researched effort to work constructively rather than simply to point out the sexism pervading so much of past theologies and present church practice. Building on the work of the theologians of hope and liberation, she invites the reader to deal with new understandings of matters such as service (she argues for a *diakonia* that is not subservient), religious language, and sin and salvation.

Speaking of sin, Bernard Häring's ***Sin in the Secular Age*** (Doubleday, $5.95) has to be included on my list, despite the fact that this daring and demanding contribution to Roman Catholic moral theology itself "sins," in my opinion, by omitting substantial treatment of the sin of sexism. Häring does, however, prepare the ground for others to state this case, and what he says about racism and oppression in general, including the oppression of conscience by moralists, deserves a wide hearing. I also recommend Dom Helder Camara's ***The Desert is Fertile*** (Orbis Books, $3.95). Camara's brief essays and poems are arresting for their simplicity and depth of vision,

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and are encouraging because of the realistic yet quietly hopeful tone with which they argue for sustained action toward global justice. I am particularly thankful that Camara's religious language includes one "lapse" into feminine imagery: "Go down/into the plans of God/ . . . Let Go. You will be led/like a child whose mother/holds him to her bosom/and against all comers is his shelter."

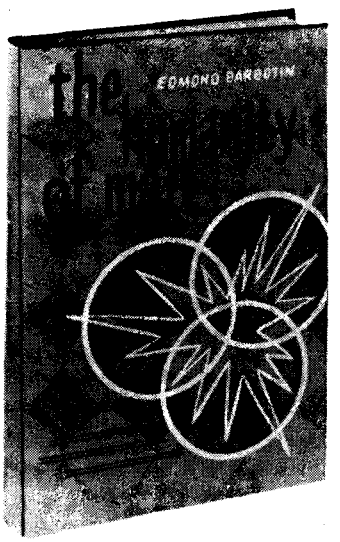
Arlene Swidler

Choosing five or six books about which I can write with some enthusiasm is always a pleasant task. Trying to discover or devise some rubric to make my reading life seem well-ordered is another matter. I am hopelessly eclectic. This year's list proves little more than that I favor paperbacks. As a matter of fact, I prefer publishing in paperback, too, and for both reasons I wish my favorite biweekly magazine would enlarge its review policy.

A most useful book, one I expect to return to, is Avery Dulles' *Models of the Church* (Doubleday, $5.95). The author has organized huge amounts of ecclesiastical scholarship into five main understandings or models of the Church, citing the strengths and weaknesses of each, comparing the five on matters like ecumenism and revelation, and in general making the ecclesiological scene clearer for the rest of us. I suspect most people who are still committed enough to the Church to worry about its present state forget that the answers to the eternal questions—Should I work inside or outside? Is it better to worm a way into the official structure or form a parallel Catholic structure?—are not simply a matter of practical results. In solving the problems we must also include practical theologizing on the nature, functions and goals of the Church. And that's where I see this book as extremely useful.

Rosemary Ruether's new collection, *Religion and Sexism* (Simon & Schuster, $3.95), is first-rate. Nine women and one man write on various aspects from Genesis to Barth and Tillich in good scholarly fashion, though Jane Dempsey Douglass' eagerness to illustrate the superiority of Protestant thought and womanhood to their Catholic counterparts is a trifle unseemly. The overall coverage is excellent, and some of the material will be new for most readers. Bernard P. Prusak, for example, shows that little importance was attached to the Fall in the Old Testament; the misogynist use made of it in the New Testament and in the writings of the Fathers all can be traced to apocryphal and pseudopigraphal books which the early Christians, unlike us, accepted as part of the canon. Eleanor Commo McLaughlin includes in her essay on the medieval period a brief comparison of advice for females written out of the religious and the courtly-love traditions.

Oddly, the sexist language in the Ruether book is much more striking



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Korean Catholicism in the 70's
by Biernatzki, Im, and Min
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Cloth $12.95

Waterbuffalo Theology
by Kosuke Koyama
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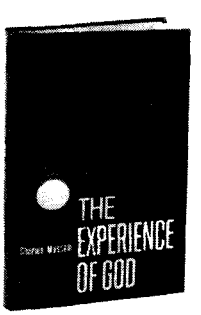

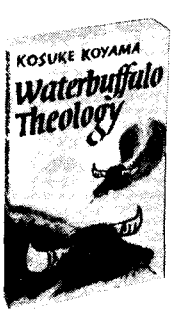

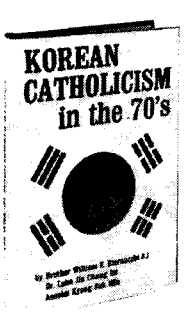

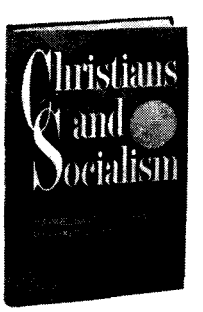

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than in the Dulles book. In at least three of the essays the use of the generic *man* is actually confusing. The best examples of course occur in involved passages too long to quote here. But perhaps the problem can be suggested by noting that the first sentence under a large heading WOMEN AND COMMANDMENTS reads, "The over-all aim of Jewish observances is to make man more sensitive to the ethical and religious dimensions of life."

That problems like these can be avoided without discomfort is one of the points made by Letty M. Russell in her *Human Liberation in a Feminist Perspective — A Theology* (Westminster, $3.95), in which she has consciously avoided sexist language. Here is a book of theological reflection on the situation of women today which draws on Black and third-world theology as well, but always—unlike Mary Daly's recent book—within a Biblical framework.

Two other paperbacks which I picked up almost by chance and found myself enjoying thoroughly were T. Patrick Burke's *The Reluctant Vision* (Fortress, $3.00) and Geoffrey Hubbard's *Quaker by Convincement* (Penguin, $1.95). The Burke book is what the author calls a "functional analysis" of religion, proceeding by comparison of the Christian interpretation of life with those of other faiths around the world.

"Convincement" is Friendly for *conversion:* Hubbard was formerly an agnostic physicist. He covers the history, beliefs and organization of the Society of Friends (especially the British variety) with detachment, good humor and style.

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Callings! Ed. by James Y. Holloway and Will D. Campell. Paulist Press, $1.95.

A Theology of Liberation: History, Politics and Salvation. Gustavo Gutierrez, trans. Sister Caridad Inda and John Eagleson. Orbis, $4.95.

Religion and Sexism: Images of Woman in the Jewish and Christian Traditions. Ed. Rosemary Radford Ruether. Simon & Schuster, $3.95.

Myths, Models and Paradigms: A Comparative Study in Science and Religion. Ian G. Barbour. Harper and Row, $6.95.

Images of Faith: An Exploration of the Ironic Imagination. William F. Lynch, S.J. University of Notre Dame Press, $6.95. Also available in paperback.

My list is something of a potpourri. It does not constitute a mini-course focused on a theme, but is composed of five books that I have personally found engaging and important. In some instances it attempts to surface books that probably will not be on other people's lists and might be overlooked.

Such a book is *Callings!*, a reprint of an issue of *Katallagete, Be Reconciled,* the journal published by the Committee of Southern Churchmen. The Committee—and *Callings!*—is difficult to characterize since, on the one hand, it could be called "conservative" (influenced as it is by Jacques Ellul who has a major essay in the book) and yet, on the other hand, is led by Will Campbell, a maverick Southern prophet who was a leader of the civil rights movement (and more recently, to the dismay of many, a self-appointed chaplain to the Ku Klux Klan). Yet, the book has a thesis: "job" and Christian "vocation" are not necessarily one and the same thing, for as the autobiographies which compose this volume insist, professional Christian workers, men and women who have been involved in the "institutions" of Christianity, find that their jobs are often barely distinguishable from secular do-gooding jobs. But the thesis is not heavy in the book, and many of the contributors are independent spirits who agonize with perception and power about the intricacies of coming to a sense of Christian vocation. Among the finest pieces are those of Robert Coles (as elegant an autobiographical sketch as I have ever read), Vine Deloria, Vincent Harding, and Will Campbell.

Guiterrez' *Theology of Liberation,* recently translated into English, is also, in its own way, a painful reflection on what it means to be a Christian in the modern world. Like *Callings!* the direction is radical, taking as its text Matthew 25:31-46 ("Lord, when did we see thee hungry or thirsty or a stranger . . ."). The implication is that Christians should assume voluntary poverty, both material and spiritual, in

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solidarity with all oppressed people, and spiritual poverty, as Guiterrez says, is nothing less than "total availability to the Lord." This third-world theology of liberation is informed as none other is (including Metz, Moltmann and Soelle) by the concrete actualities of participation with acutely oppressed people; Guiterrez, for instance, will accept no "disciples" who are not personally involved with poor people in their own lifestyle. Moreover, the book is solidly documented, both theologically and biblically. My students at Vanderbilt found it practically irrefutable on the question of "Christ and culture."

Ruether's edited volume, *Religion and Sexism*, is an important contribution to a growing body of responsible scholarship on the position of women in the Judaic-Christian tradition. It is especially notable for its lack of rhetoric and its richness of detail. In fact, it makes its point—"what women have appeared to be in the androcentric perspective of a male-dominated universe" (p. 12)—precisely by a sober, relentless march of historical facts and details which is more damning than any rhetoric could be. When one reads in Eleanor Commo McLaughlin's article on women in medieval theology that Thomas Aquinas believed the female to be a defective male, that the religious life for a woman was a denial of her true nature but a fulfillment for a man, that young girls were admonished to stunt their minds but perfume their bodies, one can easily agree with McLaughlin that the roots of contemporary misogyny and androcentricism lie in medieval culture and commend her for her careful attempt to unearth their historical roots. The other essays cover biblical, intertestamental, Patristic, Talmudic, Reformation and contemporary Protestant views.

Barbour's *Myths, Models and Paradigms* is entirely different from the first three books (which could be united, perhaps, by the adjective "radical"). It brings together, in a way that a layperson in both science and theology can understand, a growing consensus among many creative thinkers in the sciences and humanities (Thomas Kuhn, Max Black, Michael Polanyi, Philip Wheelwright, Owen Barfield, Elizabeth Sewell, Paul Ricoeur) that metaphors and models are the way to all new insight and discovery. Such thinking makes the positivist's "fact-value" distinction a thing of the past and opens the way for theologians who have always known that their epistemology rested on metaphorical thinking to have genuine conversations with creative scientists who are no longer (if they ever were) absolutists.

Finally, Lynch's *Images of Faith* is a book that grabs some and baffles others. It is an attempt, in a somewhat aphoristic manner, to suggest the nature of mature, contemporary faith as necessarily "ironic," that is, as necessarily open-ended and risky, taking into itself, much as a good poem does, its

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ARTHUR A. COHEN has finished a new novel, *A Crime*, which will be published by Random House this fall.

MSGR. GEORGE G. HIGGINS is Secretary for Research at the United States Catholic Conference in Washington.

FATHER ROBERT IMBELLI teaches systematic theology at St. Joseph's Seminary, Dunwoodie, New York.

MICHAEL F. MCCAULEY, in addition to editing *Overview*, published by the Thomas More Association, also edited *On the Run: Spirituality for the Seventies.*

NORRIS MERCHANT is a lecturer in the area of philosophy, mysticism and comparative religion at the Cooper Union and Hofstra University.

SISTER ANNE E. PATRICK, S.N.J.M., currently heads the Committee on Women in Church & Society of the National Assembly of Women Religious.

ARLENE SWIDLER'S latest paperback is a collection of feminist liturgies, *Sistercelebrations* (Fortress).

SALLIE MCFAGUE TESELLE is an assistant professor of Theology at Vanderbilt Divinity School and Editor of *Soundings: An Interdisciplinary Journal*. Her new book, *Speaking in Parables: A Study in Metaphor and Theology*, will be published this spring by Fortress Press.

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own negations and scepticism. Childlike faith is total and absolutistic, unable to stand questioning, but mature faith, says Lynch, is able to put together the expected with the unexpected, much as Abraham when told that his descendants would be as the sands of the sea had to "educate" his faith to the point that he could put that promise alongside the command to slay Isaac, his only son. A mature faith must educate itself to endure the unexpected, "for faith knows that the promises will be kept, but in what form it does not know" (p. 155).

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Abigail McCarthy (Cont.)

island, every day she is being told: 'You are a part of the mainland.'"

This is the rhetoric of a comparatively few women church leaders (and also of the canny and political who see women as a tool for radical change). The average woman around the globe does not even know that it should be the stuff of her hopes. But where, if not in the church, does not the reality of what *is* co-exist with the reality of what *should be*? A church which articulates hope, in the person of even one bishop, can bring the hoped-for into being.

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CORRESPONDENCE

(Continued from page 415)

if it is *our* property; correspondingly we appear to espouse the communal nature of any property we need but do not possess. Thus (a vast non-sequitur) we claim the "right" to steal it whenever we feel sharply the need for property belonging to others. This is surely ironic for a country established legally, economically, socially and in large part morally on the universal right of private property as prior to all competing requirements, even that of the survival of unpropertied members of our own community.

It is also precisely according to the Secretary's interpretation of the right of self-defense that in 1941 Japan sent her forces into Southeast Asia; she was, as she then argued, "being strangled alive without those resources." And, as he well knows, Germany felt "strangled" without *Lebensraum* prior to World War II. In those cases, when others seized by military force territories and resources they considered necessary to their survival, we called it "naked aggression" and not self-defense—and we were right. Let us be honest at least: this is, and always has been, robbery not principle, even when *we* feel the pinch. But, the Secretary insisted, it is the *world* that is here in danger of being strangled, not just ourselves. Okay, if it is really "for them," then let us speak of acting in concert, and *only* in concert. A unilateral action on behalf of others not privy to the action, as if we had been appointed by heaven or themselves as their guardians and protectors, is also traditional practice, but one worthy of infinite suspicion and odiferous with hypocrisy.

As absurd as the claim that this is a right, or a "moral right," is the claim that it is "realistic." Aggression, or piracy—and this is surely that—is in the end never realistic—as Japan, Germany and we have found. The military mind deliberately abstracts away from political, social and diplomatic reality, and states "the operation is feasible, if risky." So it did in Vietnam—and because there it was always dealing with an abstraction, it was continuously wrong. To call the military seizure of oil territories in Libya, Saudi Arabia or Kuwait "a risk" is a misuse of language, probably deliberate.

Its negative consequences are not a risk; they are a certainty. It would be a military conquest of sovereign territory with all the terrible, proliferating and endless consequences of conquest. We would have to occupy with military forces other countries—with *no* support, even via the most puppet-like governments—from the populations. Is this to be a *permanent* occupation? Would the Arabs ever acquiesce and go on about their normal business? The PLO would be a child's charade compared to what we then might expect. Would we, if

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someone took our East Coast? The consequent steady slaughter and brutal domination (pacification?) of justifiably resistant Arabs would be merely one of the inevitable but unacceptable results. Would Russia tolerate this conquest of territory, and the setting up of necessarily powerful military installations, so close to her? Would this not in her eyes threaten her survival? Would we (did we?) tolerate a Russian military conquest and occupation of Central America? Finally, no more than we tolerated aggressive seizure of land and resources in World War II, would such acts of conquest and subjugation be tolerated by other nations or by large sections of our own population. Let us not fool ourselves: aggressive military action is followed externally by isolation and conflict and internally by tyranny as night follows day.

Nor let us forget that the future promises more and more depletion of resources "necessary" in our present eyes to our survival, that is necessary to the continuation of present high standards of consumption and well-being. If the way we (and others) intend to meet the "right" to seize for ourselves every resource, anywhere in the world, deemed by us necessary to present levels of consumption, then the future contains nothing but suicidal conflict and the speedy end to both civilization and the race. *This* view of "realism" and "security" is the road to extinction. It is mere greed for us to consume yearly more than half of the resources used in the world; it would be mortal sin to seize by means of war what is not our property so that we alone may continue in that greed.

LANGDON GILKEY
Prof. of Theology
The Divinity School
The University of Chicago

Luther's Logic

Clearwater, Fla.

To the Editors: To many Americans Martin Luther is a black activist leader recently removed from the scene by an assassin's bullet. John P. Higgins' interpretation of Martin in your January 17 issue ["Luther and the Synod"] reveals another sort of confusion. Here we have the great liberator whose heart was overflowing with love for his neighbor and who was excommunicated for wishing to share with others his unexampled insight into the epistle to the Romans. The stress on Luther as liberator derives from the very slender base on which the portrait is conceived: a 1520 tract called both the "Freedom of a Christian" and "On Christian Liberty." Higgins speaks of the "other two pamphlets of 1520"; actually there were more than 25 that year. If Higgins had read all of these plus the 40 that preceded them and the 100 and more that came later, not to mention the sermons, Scripture commentaries and correspondence, he might not have fallen so hard for the modern Luther-cult stereotype.

Lutherian [sic] man is not free but permanently the slave of sin. All he can hope for is that God will not 'impute' the guilt of sin to him but overlook it. This goal is to be achieved by having 'faith' in the non-imputation. The "Christian Liberty" was written in October of 1520. Had Higgins pushed on to the December tract "Assertio Omnium Articulorum" he would have heard Luther say: "What is this liberty? . . . Free will is a mere figment of the imagination. It is not in the power of man to choose to do good or evil. All things take place by absolute necessity. . . This is the best and most important part of my doctrine."

Luther wrote the uncharacteristic tract on "Christian Liberty" at the request of a friend, who thought thereby the excommunication might be staved off. Luther himself knew better. In July he had sworn he would never be reconciled or communicate with the Church. The most changeable of men in many respects, in this he was like cast iron—he never forgave anyone who dared publicly disagree with his theological views. He was equally faithful to the operational principle he announced in August: "I am convinced the papacy is the true seat of Antichrist and anything we do for the salvation of souls against

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its wickedness is permitted." The real subject of the tract is the *sola fide* program which Luther had been working out over the past few years and here gave its first full-dress expression. The business about liberty was a rhetorical gimmick inspired by his recent jeremiad called the "Babylonian Captivity of the Church." Luther loved the antithetical and took advantage of this opportunity to contrast his own freedom with the 'enslavement' of the Church.

Readers admire the tract because although prolix and repetitious it is free from the usual expression of pathological hostility toward his 'enemies' and is stuffed with noble sentiments—like a political platform. The enthusiasm generated by this material helps the reader overlook the total absence in the tract of any practical suggestions on how one can become a real Christian. Incidentally, the tract also displays Luther's wizardry with Scripture texts, as when he starts off with 'the tree is known by its fruit' and winds up with 'the fruit is known by the tree.'

Suppose we stick to the canonical version and look at the fruit. At the moment he was penning the noble sentiment about living with his neighbor in love, he was using his influence at court—successfully—to fire the professor of Hebrew at Wittenberg for criticizing the *sola fide*. For Luther the 'neighbor' was the one who accepted 'my theology.' The rest were 'enemies' both of Luther and of God. Three years later he got one of his other colleagues driven into exile for preaching an opinion different from his own on the Eucharist. In his last year on earth he was congratulating himself on refusing even to speak to another old-time friend who had chosen exile rather than prison after falling out with Martin over a theological question. In the 1530s he put his signature to an official document prescribing the death penalty in Saxony for those who harbored Anabaptist views. This is how Luther liberated Germany from a repressive institutionalism. Whoever wants to learn why the 'mature' Luther described charity as a secondary virtue might consult his enemies list. In the Gesamtregister of the Complete Works there is a compilation under *Fiende* running to 7 large double-column pages.

It is well known that Luther refused to visit either his father or mother on their deathbeds. Note how he responded to a clergyman's question about taking Holy Communion to the sick and dying after he had become theological czar in the schismatic church of Electoral Saxony. (In the "Christian Liberty" Luther had reminded the clergy they are only servants in the Church, not masters.) "This private communion will become an intolerable and impossible burden, especially during a plague epidemic. It is not right to make the church a servant in this matter of ceremonies."

From these exhibits, which could be multiplied a hundred-fold, it should not be inferred that Luther was a hypocrite. When he entered the monastery at age 21 he was suffering severe neurotic symptoms, centered on his pathological dread of damnation. Just 15 years later, what with the worsening of the neurosis and the external pressure of the heresy prosecution, he underwent psychotic regression, from which he never recovered. If Luther scholars can ever bring themselves to acquire a background in psychiatry, they will find an immense treasure trove of data to analyze.

H. D. RIX

REPLY

After fumbling with a Denifle-like hatchet, *viz.* the red herring about (I presume) the late Dr. King, H. D. Rix opts for the jesuitical stiletto a la Grisar in the "exhibits" he provides in response

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to my article. Perhaps a few specifics will clarify matters:

(1) It was not my intention to extract all of Luther's ideas on liberation from his works; that might make an interesting dissertation. Curiously, H. D. Rix cites the *Assertio* of December, 1520 with which Luther was dissatisfied, preferring instead his own German translation and amplification of the same, "Grund und Ursach aller Artikel," which in a letter of 16 January 1521 to Spalatin, Chaplain of the Wittenberg court, Luther describes as "smoother and simpler" than the Latin version cited by H. D. Rix (WA, Br. 2, #368, p. 249). Here Luther states that freewill ought to apply "to the newly-created man, so as to understand by it the man who is without sin. He is assuredly free, as was Adam in Paradise, and it is of him that the Scriptures speak when they touch upon our freedom; but they who lie in sins are unfree and prisoners of the devil; yet because they can become free through grace you can call them men of free will, just as you might call a man rich, although he is a beggar, because he can become rich." (*Works of Martin Luther* [Philadelphia ed.] Vol. 3, p. 110).

(2) Equally curious is H. D. Rix's citation of the case of Matthaeus Adrianus, a Hebraist so obscure that neither the date nor place of his birth or death is known and whose *corpus* is practically nil, but who seems to have been a good teacher. Far from "using his influence at court to fire" Adrianus, Luther befriended this refugee from the Catholic obscurantists at Louvain. Despite his initial suspicions of Adrianus (WA, Br. 2, #278, pp. 82-3), Luther tried to get Adrianus a home in overcrowded Wittenberg (WA, Br. 2, #283, pp. 95-6) on May 1, and wrote to Spalatin again on May 5, 1520, saying, "The Lord grant that he may have a home soon." (WA, Br. 2, #285, pp. 100-101.) On June 13, Luther commented favorably on the marriage of "Adriani nostri" and wished him well (WA, Br. 2, #299, p. 122). On October 3, Luther wrote in a puzzled and hurt tone to Spalatin concerning Adrianus' sudden and unprovoked polemic against him: "I have done nothing to the man." (WA, Br. 2, #340, p. 192) Except for one more mention in October, that is all until the letter to Spalatin of 17 February 1521 which says, "Matthaeus Adrianus has sought permission to depart which we readily granted." (WA, Br. 2, #377, pp. 265-266), Luther was glad to be rid of Adrianus, but the latter was clearly not fired, as H. D. Rix claims, nor does Luther's correspondence suggest any blackballing of Adrianus who appears to have been a cause of irritation to Catholic and Evangelical alike.

(3) H. D. Rix's smear concerning Luther's alleged callousness to his dying parents is belied by Luther's moving letter to his father, Hans, where he hopes "it were possible for you and mother to be brought here to us . . . I hope we would be able to take care of you in the best way." *Luther's Works* (American ed.) Vol. 49, "Letters II" #203, pp. 268-9.

These are only three of H. D. Rix's "exhibits" which are really nothing more than a rehash of the hoary Catholic polemic dating back to Luther's contemporary, Cochlaeus, lies which attain respectability in the Dominican Denifle's scholarly turn of the century auto-da-fe, and are refined into character assassination by Hartmann Grisar, S.J.'s work of 1926. Joseph Lortz began to bring Catholics out of this cul-de-sac at the beginning of World War II. His epochal work and that of other modern Catholic scholars is surveyed in J. Wicks, S.J. (ed.) *Catholic Scholars Dialogue With Luther* (Chicago, 1970) and R. Stauffer, *Luther As Seen By Catholics* (London, 1967), and other excellent recent studies. On Psychohistory and its pitfalls, I hope H. D. Rix read Dennis O'Brien's review of Barzun in *Commonweal* (Jan. 31). JOHN P. HIGGINS

Author's Request

I am writing a life of James T. Farrell and will appreciate receiving biographical information of any kind about him. Letters, or copies of letters, to and from Mr. Farrell will be promptly acknowledged and returned.

EDGAR M. BRANCH
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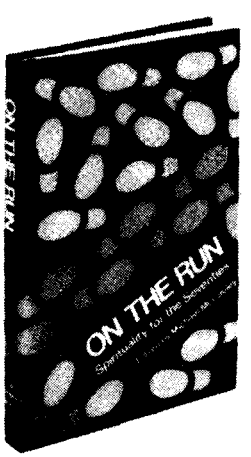

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